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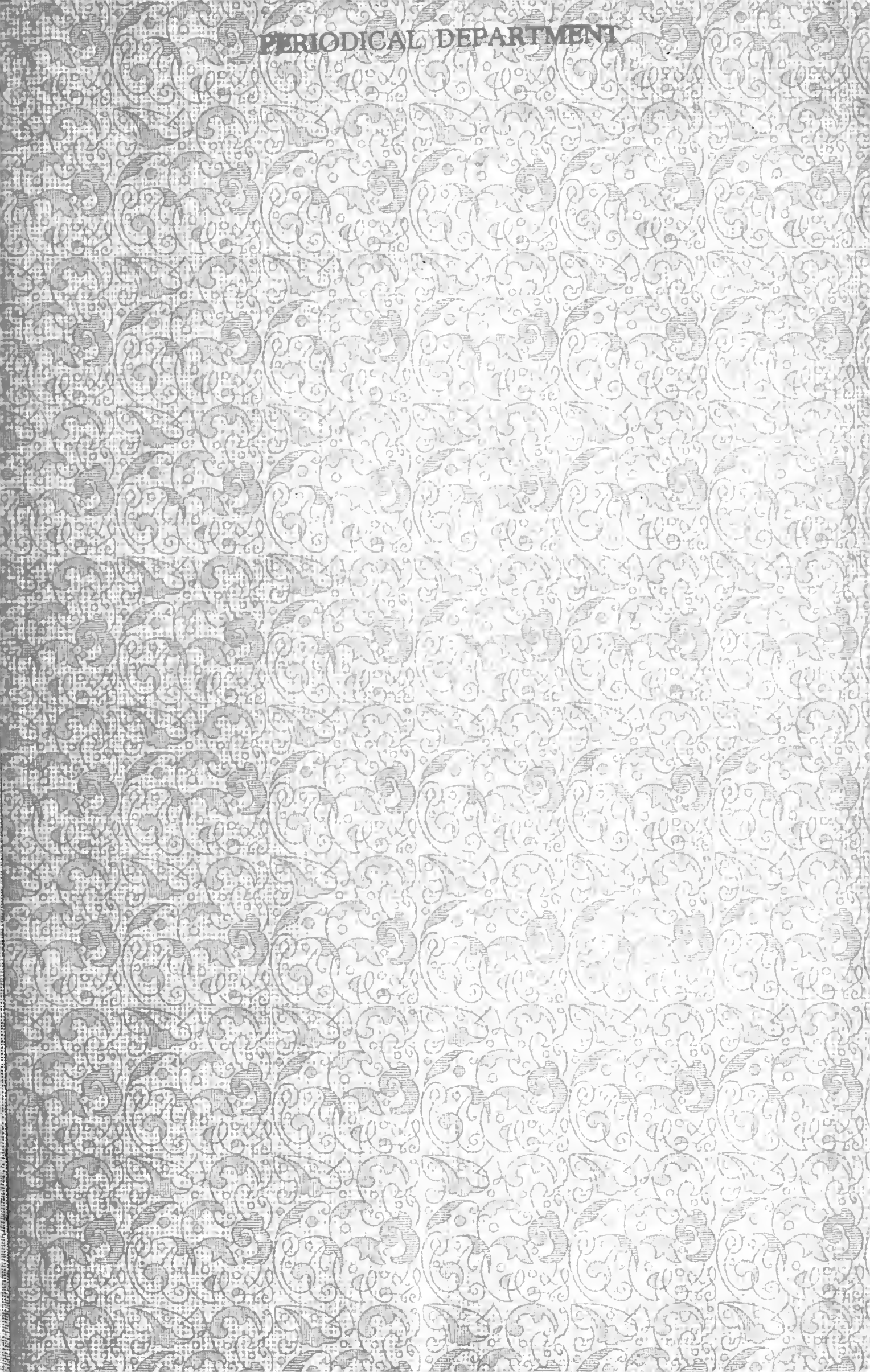
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PERIODICAL DEPARTMENT



PUBLISHED WEEKLY

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

1919—Annus Domini—1919

In horrors of death and of darkness four years He has hidden His
face,
Or gleamed in the storm and the earthquake a moment's heartening
space;
Now, ended the riot of terror, the arrogant sway of the sword,
This is the Year of the Lord!

For the folk that feared in the shadow, the nations that groped in
the night,
Are waked by a glory of gladness, a dayspring of imminent light,
And the tongues of the dumb and downtrodden find voice in a
yearning accord:
This is the Year of the Lord!

Woe, woe to the allies of idols of privilege, profit, and pride,
And woe to the selfish and timid, who shrink from the God at
their side,
Purblind to the mighty occasion for which the world's millions
have warred,
The acceptable Year of the Lord!

Up, up from the marshes of custom, the primitive mire where you
grobe!
The old earth is pregnant with promise, the heavens are a-tremble
with hope;
We follow the leader who follows the vision of justice restored.—
This is the Year of the Lord!

—WILLIAM HERBERT CARRUTH.
Stanford University, California.

termination because they had faith. The contest became a great crusade for justice and right, in which no sacrifice was too great to win victory for a great cause.

The armies were backed by the loyal support of an aroused and determined world, and by wise and adroit diplomatic appeals to the misled peoples of the enemy nations. The contest was not alone or mainly of material strength but of moral conceptions and the sustaining spirit. And so the end is much more than the preponderance of military force. It is significant of changed ideas and has been educational on a world-wide scale.

With all the prodigious things we have done, in the way of mobilization, transportation and provisioning, nothing equals the morale that has been sustained. Our army in France has been clean as well as keen, and have shown what American manhood is at its best. One thing has been clearly demonstrated:—that a great standing army is not necessary for military efficiency. With a right spirit a man makes a better soldier than any sacrificed citizen taken away from a useful life and drilled to dull obedience and stupidity. And to our credit we have taken care of our boys, keeping them healthy and as far as possible comfortable and even happy.

In this connection the work of the Y. M. C. A. has been more than creditable to them. They have been practical Christians and we are glad, both that they have let us help them and that we have done it freely. The "Y" has built 538 huts in this country and more than 2000 overseas. For some time men and women at the rate of 1000 a month have been sent to France to be helpful brothers and sisters to our men in the

ranks. Every week fifteen miles of motion picture films have been sent over. Every day two million and more letters on Red Triangle stationery are sent back by soldiers who hold on to home and friends.

Religion always makes a man engaged in a worthy enterprise stronger and better equipped for service. This was understood by the great leaders in the war.

One of General Pershing's general orders to the American Expeditionary Force read as follows:

"Hardship will be your lot, but trust in God will give you comfort, temptation will befall you, but the teachings of our Saviour will give you strength. Let your valor as a soldier, and your conduct as a man, be an inspiration to your comrades, and an honor to your country."

General Foch asked children to pray for him, and he said: "The Bible is certainly the best preparation that you can give a soldier about to go into battle, to sustain his magnificent ideal and his faith."

Field Marshal Haig, religious in his convictions, urged his soldiers to put their trust in God.

Those in positions of greatest responsibility realized the importance of spiritual values.

The war in its course has written in a large and legible hand many truths that man needs in times of peace. Among them is the wisdom of refusing to recognize defeat and to carry on with stubborn courage, confident that what is worth winning can be won.

The power of the spirit has been shown again and again, but perhaps never so strikingly as during the few months that has elapsed since a threat-

ening offensive that rapidly neared Paris was met with valor and grim determination and turned to a defensive that was unavailing and led to ignominious defeat.

How many men have given up who might, with faith and courage, have turned threatened defeat into victory? The time to surrender is not when prospects seem unpromising, but when a doubt arises as to your being right. If we are sure God is on our side, or, what is better, if we believe we are on His side, it is for us to fight on with high courage, and if need be, go down with flag flying, confident that some one will rescue and carry it forward.

To us its greatest gain has been the revelation of a spirit in the breasts of the American people we hardly dared to hope for. There seemed indifference to what might be termed religious ideals, but it has been shown that beneath apparent disregard of moral and spiritual considerations there is a profound trust in good, a readiness to give up comfort and enjoyment and even the peace which we hold dear, for the something better than any of these, the service of God. For is not the faithful following of what we believe to be right the all-sufficient expression of practical religious faith?

Religion is not something added to a rational human life; it is the completion and fulfillment of it, and the trust it gives, the spirit it inspires, are the source of the sort of strength that has given the victory.

And let no one belittle the office of the church in sustaining and strengthening this underlying, permeating devotion to the things of the spirit, or feel that its influence is negligible. It often falls short of what it might do and be,

but that, instead of excusing neglect, should provoke service.

In these days of accomplishing a definite purpose we have necessarily been absorbed in it. Now we return to normal life, and there is no one purpose that more strongly challenges us than the strengthening and uplifting of the church as a servant of righteousness,—a help to deeper devotion to spiritual life.

If we of the Unitarian faith on this far Western shore realize what we may do we will awake and breathe renewed life into our churches. Let us forget any differences that have arisen, and work together to do our part in building up a broader household of faith, with room for varied beliefs, but with a united, consecrated spirit of service, and an unquenchable purpose to do our part in making the world better.

Christmas of this year is less associated with merriment than with gratitude. We close a great era in our national life, marked by heroic effort and blessed by high achievement. It is our privilege to be deeply thankful, but we have suffered too much and been too near the deepest concerns of life to be frivolous and gay. Life is earnest, both in remembrance of what has passed and in consideration of what is before us, and seriousness is natural and inevitable. But we should be deeply thankful and calm serenity is fitting. We cannot look back upon the year that has passed without being deeply impressed with what we have escaped and with a sense of having been led to higher ground. It is not too much to say that we have won and saved soul life. Such experiences as we have had have awakened us to the things of the spirit. National life has a new and higher aim. We have

put aside little thoughts of self and our besetting weakness for getting, and followed our instinct for serving the general good and found joy in giving. We have denied ourselves that suffering brothers might share the food we had harvested. Our purse has been opened to others' needs, and we have given the greatest proof of brotherly love in that the lives of our dearest have been freely given.

If through what we have done we have lived into higher being it remains for us to bear testimony to the all-important fact.

In a broad and deep way the best we have accomplished is a practical demonstration on a world scale of our belief in brotherhood. Whether we have realized it or not we have shown ourselves real brothers. Real belief in brotherhood is inseparable from practical belief in Fatherhood. Following either one we reach the other, and here we reach the heart of religion. The spirit of Christianity is just the making central and dominating this great human, universal truth. If we take home the best that this great war ought to teach us we will not disassociate the gain to democracy from the gain to religion as interpreted in loyalty to God (good) and to man (*really* our brother).

And so the first direct aim of a bettered life should be *real* belief and actual practice in Brotherhood. Lip acceptance is far short of heart observance. Saying that we are brothers is mockery unless our lives show that we mean something when we say it. Jesus knew how far lip observance went, "Not he that sayeth Lord, Lord, entereth the kingdom, but he that doeth the will." We have had enough of saying, "Brother, brother." Let us "do the will," and in daily life, in

business, in politics, in the church, be brothers.

We feel that in this first number of the new volume and the New Year we are to be congratulated on our contributors—especially in two honored names new to our columns—Rev. Lewis G. Wilson and Rev. Ambrose W. Vernon.

Mr. Wilson cogently presents a plea for action in the face of a great emergency. Such an appeal is not to be ignored. The need must be acknowledged. Whether we have it in us to carry forward so serious a purpose is a matter that puts us to the test. Only life can beget life and an organization to be of real use must have vigorous strength based on deep conviction and determination.

As Mr. Wilson intimates, one cause of our present weakness is lack of enthusiasm. We have not caught the impelling vision. If to the realization of what has been accomplished be added the overwhelming responsibility that is to rest on us for preserving the quality of the democracy of the future, there may be generated motive power that will awake and inspire us.

It is not assumed that the whole responsibility will rest on us or our organization, but that we should be prepared to make our contribution as free churches to making democracy safe.

Surely the object demands recognition. Whether a broader basis of membership, appealing to all who appreciate the purpose, regardless of assumed or real liberality, is of greater promise is to be carefully considered. In view of what we inevitably will be called upon to face it may be that the need will be apparent for an organization of all who will oppose most vigorously all measures called progressive that con-

travene that which the world's experience and conscience has up to date called right. An order of "Crusaders for the Right" may be the final reliance for society, and its appeal ignore all differences in states of mind.

Let us heed Mr. Wilson's appeal, and with a purpose of getting at what we feel may be done and how it may best be done, we offer our columns for suggestions and comments, as to possibility, purpose and most effective name.

The remarks of Dr. Vernon on our Advantages and Disadvantages are most pertinent and illuminating. The occasion that brought them out—a reception by a Men's Club at the Berkeley church, was a very happy experience. Dr. Vernon was a very friendly and kindly speaker. He spoke at first of how happy he had been in the first Unitarian church to which he had really ministered. He spoke without notes and impressed all his hearers with his deep sincerity and clear vision. He responded graciously to the editorial wish for an abstract, writing out as far as he could recall what he said, and for that service we are sure our readers will join in gratitude. C. A. M.

Glorious Hopes

Faith and the Flag have won their way,—
 Glory to God! This Christmas Day!
 Hail to the heights we now survey!
 Hail human rights in world array!
 Hail to the people's power, I say!
 Hail righteous peace that comes to stay!
 A Brotherhood of Nations Free
 Shall gird the globe with equity.
 Carry on! My friend, with joy and cheer,
 Carry on the hopes of the New Year!

—Edward A. Horton.

Christmas Spirit

The Christmas spirit issues not from gifts,
 It's not exchange, indebtedness or due
 But rather loving thought and loyal wish
 For our beloved ones, that the whole year
 through
 They may be blessed with all our hearts can
 dream
 And long for them, with hope forever new.

Notes

Rev. H. E. B. Speight sends Christmas greetings from his base of operations in France. May he get as much as he gives and in the fullness of time return to give us the benefit of it all.

Rev. Fred Alban Weil, after arduous service for governmental welfare, and also a successful struggle with the fearful epidemic, has returned in full strength and good courage to his work in Denver.

Rev. John Malick, formerly in charge of our church at Salt Lake City, has received deserved promotion, and on Nov. 24th was appropriately installed over our church at Cincinnati, Ohio.

The Christmas sale and dinner which was to have been held on December 6th by the women of the Unitarian Alliance at Spokane in the basement of the church, was indefinitely postponed.

Hackley Hall, the fine adjunct of the Santa Cruz church, was placed at the disposal of the authorities as a hospital for influenza cases. President Byrne pronounces Hackley Hall an ideal building for hospital purposes, and expresses thorough appreciation of the public spirit shown in offering it as a means of relief in a serious emergency.

Week-day services at noon in King's Chapel, Boston, have begun for the seventh season. Rev. Sydney B. Snow gave the sermon on the opening day. Unitarians predominate, but there are honorable exceptions. Rev. Chas. R. Brown, dean of the Yale School of Religion, was the speaker on Nov. 12th.

A Christmas bazaar was held by the Woman's Alliance of the Oakland church on Dec. 15th and 16th, with a dinner on the 16th. In the booths were sold home-made candies, fancy work, potted plants and a variety of delicatessen goods.

The Unitarian Women's Alliance of San Jose held a unique bazar on Dec. 6th. A fine program of patriotic songs, illustrated by tableaux, was given in the evening. The "Star Spangled Banner" concluded the evening.

The sad intelligence comes to us of the sudden death, within a month, of the two fine sons of the late Rev. A. W. Jackson, formerly of Santa Barbara. On September 16th, by accident, the younger son, Frank, lost his life on his farm in Maine. The elder son, Howard, a very successful and highly respected physician in Melrose, Mass., was at the time in the army in Oglethorpe, Ga. He returned to comfort his bereaved mother, but upon the breaking out of the epidemic at camp he returned to his place of duty. After combatting it strenuously for two weeks he was stricken with pneumonia and in two days was dead. He left a wife and four children. His brother, a wife and two children. The mother, living in Livermore Falls, Me. Though greatly shocked, the double tragedy has not disturbed her faith. In time she will regain her poise and press on in the shadowed path.

Mrs. Richard Emrich of Berkeley spoke on the evening of December 11th at the meeting of the Oakland Unity Club before leaving for New York, from which city she and her husband and three boys will go on the United transport carrying relief workers and supplies to the starving Armenians.

Mrs. Emrich was in Mardin, Mesopotamia, during the period of the terrible deportations and massacres of 1914-15. Having witnessed the fiendish acts of the Turks and Kurds, she has a story of powerful interest.

The transport upon which Mr. and Mrs. Emrich will sail has been placed at the disposal of the Armenian-Syrian relief committee and will carry food, seed, farming implements and material to be used in the rehabilitation of the countries in Asia Minor. It is estimated that 400,000 orphans must be cared for and it is known that close to 4,000,000 refugees are starving.

The Bulletin of the Portland church makes a very creditable showing of the Eliot family as defenders of the flag. Thomas D. Eliot, Captain, U. S. P. H. S., Washington, D. C.; William G. Eliot, III, Second Lieutenant, S. A. T. C., Pullman, Wash.; Theodore S. Eliot, Sergeant, S. A. T. C., Reed College.

The service flag bears 5 gold stars and 100 blue stars.

Capt. Charles Louis Cazamain of the French educational commission spoke on Dec. 15th in the Unitarian church at Los Angeles on "The France of To-day and Tomorrow."

The church was filled to capacity, many members of the French colony being present. The American and French flags were displayed, and for the voluntary the "Star Spangled Banner" and the "Marseillaise" were rendered. The speaker was introduced by Lucian N. Brunswig.

Capt. Cazamain spoke of the new France which was beginning to develop before the horrors of war beset that nation, telling of the change from the old regime to a wider culture; the physical development of its people, due greatly to the encouragement of outdoor life and activities; the broadened scope of educational work, and the general development of French intellectual and religious life.

The speaker declared that France will bravely undertake the great new tasks that are set before her in the period of reconstruction, and that the best ideas of the old regime will be incorporated in the new life of its people. He declared that France has learned vastly from its commingling with the Americans and has received practical lessons from its engineers and artisans, as well as from many other sources. He told of the intense appreciation of the Americans by the French and of the bonds that draw these two great republics so closely together.

"This is the age of the new conscience which is red blooded and unafraid and does not beat around the bush of technicalities. Men are either guilty or innocent and must be treated accordingly, and if there be any question of guilt it is not afraid to give them a square deal and find out the truth," said Frederick Vining Fisher in his sermon at Oakland on December 1st, the first of a series on the New Religion of the New Peace at the First Unitarian church. "The old conscience, the conscience before the war, was in-

dividualistic and selfish. It was greatly concerned with private morality and personal etiquette. But the new conscience is social and world conscious and is far more concerned with public good. The old conscience was the conscience of a Pharisee; the new is the conscience of a Christ. The old conscious was petty and external. Little virtues were large in its sight and sin was sin if it got into the press. The new conscience does not put conventional morality first but the real thing first. Like the soldiers in France it can excuse minor infractions of conventional ethics, but never selfishness and yellow cowardice. It looks beneath all outward pomp and show, and measures men as God measures them."

It is assumed that the epidemic, though not wholly abated, is within reasonable control, and the effort to arouse our churches to action will be no longer postponed. The first Sunday in January will be the date for the inauguration of the campaign. Dr. Wilbur has kindly offered to visit Fresno, and at Stockton Rev. Richard Warner Borst will join the Field Secretary in reopening the services suspended during the summer vacation.

Rev. John Haynes Holmes, minister of the Church of the Messiah, has received a unanimous call to succeed Dr. Jenkin Lloyd Jones as minister of All Souls Church, Chicago, director of Abraham Lincoln Center, and editor of *Unity*. Mr. Holmes has announced to his people that he has taken the call under consideration.

Three things are the essentials in the happiness of human life,—something to do, something to love, something to hope for.—*Minot J. Savage*.

Never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stars move on, and it is in quiet our souls are visited from on high.—*William Mountford*.

Correspondence

An Octogenarian, Plus

[To grow old gracefully and cheerfully is a high achievement, and every one who does it helps some other. A friendly little note to an old friend whose lines no longer cross brings this brave response which may give courage to some belated traveler,—less blessed with faith.]

Otterbrook Farm, Washington.
Dec. 13, 1918.

Dear Bro. Murdock:

You have many old friends who enjoy hearing from you, through the *Pacific Unitarian*.

Yes! "much has happened" of late, and the changes go swiftly on. In December *Pacific Unitarian* "Selected," Gannett mentions "organized helpfulness between the nations." That should include free schools and books, teaching political and moral wisdom. *Educate the children!* Teach what they should know when men and women. Give knowledge of themselves, and "this scene of man."

You kindly mention my "health and courage." I'm thankful that both are as good as ever, perhaps *better*. A few days ago I passed arch 82 on Time's bridge. My oldest son, Elwin, is proprietor of the prune and walnut ranch where we live, half a league from Dundee, in the Red Hills. Mrs. G., in her 78th year, enjoys working her flower garden around the dwelling we built in 1914. Years ago I harnessed a big spring that runs two hydraulic rams sending pure, soft water to barns and houses. My son and his wife live in the old improved farm-house about two blocks away. Farm chores in emergencies, and my vines, fruit trees and garden furnish all the exercise I need out of doors. I like winter, as it gives more time for books and rest. I realize that the outer man perishes, but feel sure that the inner man may be kept in *a growing state*. Not able to work so many hours, but in a condition to do the best work. Competent to enjoy the loftiest thought of the philosophers and metaphysicians the old man may be, but the brain is soon tired. If proper care is taken of the body, we can retain satisfactory use of any of

our mental faculties by *using them*. I can memorize as easily as ever, and retain; *verse* especially, by using it.

King's messenger are you, envoy of state,
You have His work to do, and it is great.
The needle in your hand, or broom, or pen,
May not be fine or grand, 'tis true,
But use them faithfully as He planned, and then
The time will come to you when you shall see
That what you tried, straight through, to *do*
and *be*
Was what God wanted, just through you.

Religious faith should bring that thought to every one.

With best wishes for happy holidays for you and the family, I remain,

Fraternally yours,

Geo. H. Greer.

The Pacific Unitarian in Every Unitarian Family on the Pacific Coast

(A question answered by an Easterner who served and knows the Pacific Coast.)

What will it do for us?

It will bring us each month the inspiring word of the liberal faith,—a faith never more urgently needed nor more acceptably proclaimed.

It will keep us in touch with one another,—the faithful worker on the front line of advance and the lonely guard on some remote crossing; and cheer us with the sense of joyous companionship in a victorious cause.

It will unite us as one people who have suffered together for one faith,—who have been often misunderstood and misinterpreted, but who in these days of sacrifice have seen the principles we hold dear advanced for the redemption of the world and the foundation on which the new order of the new time is to be built.

It will clear our vision for the new ideals that are unfolding before us in this new era when God has more truth yet to break forth for his loyal people.

It will help to make us worthy of the opportunity that awaits us as evangelists of the new day of the Commonwealth of God, the Kingdom of God's rule in every heart.

Let us work to have the *Pacific Unitarian* read by every Unitarian family on the Pacific Coast.

O. J. F.

Appreciation

A subscriber, in renewal, sends two new names and this sentence which adds power to his dollars: "Permit me to congratulate you on your eminently sane comments on public questions during the past year and your good judgment in the selection of material for publication. I find something very much worth while in every number and everything worth while in some numbers." Very handsomely said,—whether deserved or not.

John Fiske

If you wish to have your faith in the progress of "mankind onward and upward" renewed, spend some of these long winter evenings reading together in your families, the "Life and Lectures of John Fiske," by John Spencer Clark. Here you are taken on a delightful and inspiring excursion through the fertile and productive fields of the latter half of the nineteenth century, and you can feel yourself being carried into the twentieth century, with its stupendous problems, with a momentum of faith you did not possess before.

John Fiske was a devout young man who accepted without question all the traditional, Calvinistic views of his ancestors. His careful study and observation of all the many manifestations of life, however, taught him to early see the limitations of the traditional views, and he gave them up, but in so doing his faith was greatly enlarged and intensified instead of being diminished. He saw in the unfolding of the great cosmic life a revelation infinitely more vital and more satisfactory than the old view carried, and life became to him a joyous, rapturous service which was spent in exploring, interpreting and carrying to others this continuous, never-ceasing revelation of divine power and beneficence that brought new wonders and new opportunities each day. One cannot read these volumes without being reassured that the heavens declare the glory of God and the firmament showeth His handiwork.—*E. Stanton Hodgkin.*

Contributed

The Progressive Order of
Liberal Crusaders

By Lewis G. Wilson

The problem of getting our Unitarian laymen actively interested in the aims and purposes of our churches has always been a difficult one. Attempts to organize them have not been attended with great success. Unitarian clubs have been formed locally, and sometimes in districts. The National League of Unitarian Laymen was formed with the hope that groups of Unitarians throughout the country might be organized in such a way as to contribute energy and inspiration to the general cause; but while, during Anniversary Week, the Laymen's League has for several years held an annual meeting of considerable interest, as a denominational asset it has not developed as successfully as was originally hoped.

Many reasons are given for this apparent reluctance on the part of the laymen to be organized as an effective and inspiring force in the Unitarian body. To put the matter in a nutshell, the laymen generally have not caught a sufficiently impelling vision to engage their sustained attention. The men of our churches are usually absorbed by many interests, and unless some commanding and definite purpose for organization as members of the liberal faith is brought before them, they do not feel justified in giving their time and thought to enterprises that begin and end with a few addresses, however good they may be, and the rather rambling discussions which follow.

The Great War has, however, brought out an issue which every right-minded citizen cannot fail to appreciate. This issue furnishes the laymen of our liberal churches with a definite and insistent *raison d'état* for organization. That issue may be stated as follows:

The war has demonstrated the futility of the Platonic aims of Paganism in making the State the unit of social endeavor. With equal emphasis it has

demonstrated the fact that the Christian principle of holding the individual, as the social unit, responsible for the welfare of the State, is the only one upon which the integrity of the nation can be sustained. Only those nations shall hereafter have a right to exist which recognize the Christian principle of Democracy—that government is vested, not in select and hereditary rulers, but in the ethical sense of each citizen consecrated by religion, enlightened by education and applied through majorities.

For the first time in history the New Testament declaration of Democracy ("The kingdom of God is within you") has practically a universal and international opportunity. It is a supreme function of the Christian church, now that the war has made the world safe for Democracy, to make Democracy safe for the world.

Church support and church attendance should no longer be regarded as a vague custom forced upon us by the usages of the past, but a direct and definite necessity of the State. To make Democracy safe for the world it must be a Democracy religiously believed in and intelligently applied. It must be understood to have its source in the God-consciousness of the individual. It must be protected from Teutonic materialism and atheistic Bolshevism, and that can be done only by Christian reverence for the ideals which the church alone primarily exists to cultivate. Merely to have a world safe for Democracy may, later on, mean a world given over to lawlessness and anarchy. Democracy unshriven and unsanctified, and under atheistic control, may be no better than an irresponsible autocracy. The challenge to the church is to take the democracy which has been won through the war and protect it from the evils that have ruined an aristocratic imperialism.

In order, then, to make our contribution as free churches to a safe democracy, why should we not find it comparatively easy to marshal the laymen of our churches in such a way as to create a coherent, self-conscious and effective force? To bring the matter

to a practical basis, why should not the laymen of the liberal faith, Unitarian and otherwise, organize themselves in The Progressive Order of Liberal Crusaders? It should have a Constitution, a Manual of Instruction, a Ritual, and the usual insignia of an order modeled on those of the great fraternities. It should work degrees, grant charters and have a definite and responsible membership.

The Constitution should embody the distinct purpose of maintaining a Democracy safe for the world, and its Manual of Instruction and its Ritual should conform all its activities to this end. The support of the liberal churches and the encouragement of church loyalty and attendance should be among its fundamental aims. Its membership should be subject to such limitations as any right-minded and respectable fraternity demands. It should be exclusive in the sense of not admitting disreputable members. Membership in The Progressive Order of Liberal Crusaders should be worth seeking. Some secret features might not be objectionable. It should have a Supreme or Grand Council and subsidiary Chapters. Its local and general meetings should be, by virtue of its Ritual, the working of degrees, the conferring of titles, etc., so interesting as to need no special address; and yet, at its meetings when possible, it should have the best speakers and lecturers on the relation of Religion and Democracy and the principles of the order, that can be secured.

In short, it should be an order conscientiously created to foster a sound and reverent Democracy, safe for the world. It should be a definite and organized effort to heed Kipling's warning, "Lest we forget."

Should it be said that already there are too many fraternal orders, the answer is that never before was so important an issue so clearly brought to the world's attention. Never has so great a demand arisen in human society for an order that shall keep this issue before the minds of all good citizens. Never before so great a need as now that there should be

no retrogression to the old world order, and no degeneration of the Democracy which has been secured. There has been no opportunity so urgent as the one now presented, to drive home and to keep pregnant in the social consciousness the fact that the divine right of kings has abdicated to the divine right of the individual. No necessity so great as that of the present moment to convince the world that this is indeed a *divine* right—a matter not of mere politics or social expediency, but a right that is inherent in the religious nature of man. Never before was the church summoned to a more clear-cut, easily understood and compelling mission.

Such an order of laymen should be promoted in the same spirit and with the same intensity of patriotism as the necessities of the war have called forth. Democracy now has its opportunity, but it must be the right kind of a Democracy and, I repeat, if the world has been made safe for Democracy, Democracy must now be made safe for the world.

Never has any fraternal order been justified by so loud a call. The time is opportune and the need is transcendent.

As to the name. The word "Liberal" identifies it with the fundamental, rather than the ecclesiastical, sacerdotal and dogmatic interpretations of religion. The word "Crusaders" appeals to the spirit of chivalry. It invites heroic devotion, and it is a man's challenge. Also it implies its Christian character.

If the laymen of the liberal faith could be brought together in convention, and appoint a commission to elaborate a Constitution and the details of organization of such an order, is there any reason to suppose that we should not receive their serious attention and their earnest effort to make it a real power in the further development of Church and State? The Progressive Order of Liberal Crusaders should be pledged to the best things that Liberalism has developed; but as a laymen's order, it should rise to larger activities and more far-reaching

influences than are possible under any denominational name. What the Order of the Knights of Columbus is to Catholicism, the Progressive Order of Liberal Crusaders should be to the Liberal Faith.

The Advantages and Disadvantages of the Unitarian Position as Seen by a Friendly Observer

By Ambrose White Vernon.

(Abstract of an address delivered to the Laymen's League in Berkeley on December 6th, 1918.)

The first disadvantage I should name is the title, "Unitarian." It suggests theology rather than religion. Theology of all things earthly is the most unpopular just now—and this name suggests an outworn theological strife. Moreover the theology for which the name stands is unfortunate. We may have faith in God, but it should be a reverent faith. Any attempt to analyze the godhead or even to dogmatize about it smacks of presumption. The adjective suggests a transcendent and self-sufficient Deity. If we have this faith, let us have it to ourselves before God, but do not let us frighten away those who do not like to remember God as a figure in theological controversy.

The second disadvantage in the Unitarian position before the world is that it is thought to be a church which disparages Jesus. Any man of religious temper and education knows that only Buddha and Confucius can be compared with Jesus of Nazareth for raising the human race toward the divine. No American is apt to do more than to compare them; he is convinced in his heart that he is the supreme religious figure of history. Hence a sect which is supposed to disparage him, is intuitively felt to be either superficial or insincere. This supposed attitude toward Jesus is fatal to growth and the public must be correctly informed on this point.

On the other hand, the Unitarian occupies an enviable place in the public mind for five reasons.

Perhaps the first of these is confined to the reflective public. It is that the Unitarian must be a distinctly religious man. It is generally understood that he is peculiarly interested in all community undertakings. It would therefore be natural to him to belong to that denomination which would most naturally serve as the community common denominator. Instead of that he draws away from the majority of that public in which he is so interested to worship. This he certainly would not do, with its attendant obloquy, unless his conscience drove him to it.

Again, it is known by any frequenter of Unitarian services that they do not confine their religious sustenance to the Bible. They really believe in a Living God and that God is as apt to speak today as He did to Amos. This perhaps tends to a more critical and possibly less devotional reading of the Bible, but it also tends to a more reverent reading of great modern prophets and poets, "The Word of the Lord came to Browning" means just as much as "The Word of the Lord came to Ezekiel"—and perhaps a little more.

Again it is widely suspected at least that the Unitarians do not believe in a large number of the Bible miracles, such as the resurrection of Lazarus or of the body of Jesus or the Virgin Birth or the Feeding of the Five Thousand. This disbelief is shared by most thoughtful scientists, I suppose, and by many in the orthodox churches. It is increasingly prevalent in the world. It isn't whispered behind the hand in the Unitarian churches, while "Born of the Virgin Mary" is shouted in the creed. It is the common property of the membership of the church and this frankness gives it freedom to think of more important steps in progress. But again it must be made clear that Unitarians are not mere rationalists, rejecting everything which is not perfectly orderly and agreeable to the processes of reason. A man may reject many miracles without rejecting the miraculous. He must be expected to be surprised by the Power whom he adores.

More important still, although the

public may misapprehend the Unitarian attitude to Jesus, it must at least be aware that Jesus is a means and not an end in its churches. Unitarians are not set to convince men that Jesus loved men but rather that God does, not that Jesus was the Son of God but that all men ought to consider themselves so. There are higher names to Unitarians than Jesus. One of them is Love. The very presence of Unitarianism in a community makes men distinguish between a historic faith and an inner life.

Finally, we stand in the public mind for freedom in religion. Freedom and religion are two of the greatest words in human speech. They will grow still greater. When a man is free in the inner recesses of his soul, he can approach all the great outstanding tasks of human society without fear and with a real expectancy of change. Things cannot stand still. In almost every department of life, vast evolution is imminent. If the Unitarian is indeed faithful to his freedom of spirit, he will be in better temper to lead and to lead wisely than those who consult tradition and "society" before they consult the need of men and their own deepest intuition. It is, however, a grave responsibility which men assume when they dare to write over their church "Freedom in Religion." For unless they stand for it indeed they bring two great words which belong together in disrepute; nay, they even tend to separate them further than ever and so to condemn the immediate future of the race.

Happiness

Would you find the way
To be happy to-day?

Hold sunshine in your heart;
Let every word be kind;
If troubled, never mind,
But bravely do your part.

Then make another happy:
If you do,
Ah, dear, believe me,
You'll be happy, too.

—*Oliver Penmark.*

We are not yet humane because not wholly human.—*Ames.*

The New Germany and Her Problems

By Felix Fluegel.

The downfall of autocracy in Germany came with startling suddenness. Hated by his own people the Kaiser has been forced to flee and seek refuge on foreign soil. Thus, the old regime came to an end! While there may still be men in Germany who cling with fervor to the institutions of Imperial Germany, their influence can not overturn the new system, nor impede the onward sweep of democracy. One fact the present revolution has made clear and that is, how unstable autocratic institutions become in the face of military defeat. Yes, under the glamour of victory political oppression can be borne, but once military defeat stares a nation in the face, political convulsions are bound to follow.

Will Germany follow the example of Russia and pass from autocracy to anarchy, or will the present leaders of democratic Germany be able to hold in check the repulsive passions of men who have suffered in the trenches and have committed unspeakable excesses? The new government in Germany is faced with a stupendous task. It is the desire of nearly every one of us to have a stable democratic government established in Central Europe. President Wilson, as well as leading English and French statesmen, have already expressed their willingness to help the German Republic establish a new regime in Germany. It is not the desire of America to crush the German people. However, before we can expect a reconciliation between the German people and those nations who have been the enemies of Imperial Germany for many years past, the Germans must give unquestionable proof that they will atone for the crimes of autocracy, not by being coerced to do so, but by voluntarily relinquishing their former stand.

The hope that Germany may succeed in accomplishing a political revolution without falling into anarchy lies in the fact that those men who are reported to be at the head of the new German government are by no means novices in

the art of government. They are, almost without exception, men of practical training and education. The fear that the Bolshevik, or Spartacus group, will gain control of the reins of government seems, for the present at least, to be without real foundation.

Now that peace has come, we wonder what the future has in store for the world. The horrors of the past four years will not be immediately forgotten. Men's ears will ring for decades with the horrible sound of cannon. Men's hearts will ache with grief, and bitter hatred will continue far into the future. Yes, the dead have been buried on the battlefields, their lips will never move again, but the memories which have been left in the minds of those who live will not perish. Shall we call it a frailty of human nature or a blessing that has made it so hard for men to forgive and to forget? In this moment of universal hope would that we could forget! But no, the sores inflicted by this terrible war will be blotted out only by the healing force of time. Thus, while we all rejoice to see the ancient rule of kings in Central Europe so completely shattered that a return to the old regime seems impossible, our souls crave for more than that. We want to forgive, yet we dare not; we want to forget, yet we cannot!

Training the Character

By Stuart Morrow.

(A talk to the Sunday School of the First Unitarian Church, Oakland.)

You recollect, boys and girls, that in my talk last Sunday, I told you that the reason you have to go to school and learn lessons is to obtain training that will make you useful men and women when you grow up.

I also told you that the reason you are put into this world is to give you an opportunity to obtain training that will make you more fit for the world that comes after this one, so that when you do get to that other world (as every one of you will) you will not be like the big men or women we spoke of last Sunday, who, for want of training,

have to sit down and learn lessons that they should have learned when they were little children.

Now, as regards training, there are in every boy and girl just three parts to be trained; the body, the mind and the character, or (as it is sometimes called) the soul.

When you teach a boy or girl physical exercises and gymnastics, baseball, football and basket-ball, running, dancing, swimming and so on, you are training the body.

And when you teach them reading and writing and arithmetic, history, geography and so on, you are training the mind.

But when you teach them to be good boys and good girls, then you are training the soul or character.

And recollect that no matter how much your body and your mind may get you in this world, in the next world it is only your soul or character that will count.

Even in this world the boy or girl who possesses a good character will be loved and esteemed, while the boy or girl with a bad character will be disliked and despised.

So, when you consider this, and also the fact that many boys and girls are taken out of this world before they ever grow up to be men and women, and any one of you boys and girls, any day, may be called into that other world where it is only your character counts, don't you think you should be very, very foolish not to try to train your character, even a little bit, before that call comes to you?

How, then, can a boy or girl commence to train character?

Well, there is only one way in which you can train either your body or your mind or your character. And that is by properly and constantly exercising it in doing the kind of things you want it to do.

If you want to become a good reader you will practice reading every day. If you want to become good at arithmetic you will practice doing the sums and exercises in your arithmetic book until you know them all. If you want to become a good swimmer, you will

practice swimming exercises as often as you can.

And in all these exercises you will *first* learn how to do the *easy* things, and then, as your body or your mind becomes better trained by exercise, you will gradually be able to do things that you never could have done at the start.

Now it is just the same in training your character to be good? It is that kind of a character that leads you to think good things, to speak good things and to do good things, instead of thinking, speaking and doing bad things.

And how do you get a good character? Just by constantly thinking, speaking and doing good things, or, in other words, by exercise and practice, just as you would practice reading or swimming or arithmetic. And the more you practice, the easier it becomes, because your character is getting stronger and better from the exercise you are giving it. And now you can see why you are put into a world such as this is to obtain training for your character. Because there is not a single day in your life here in which you do not have opportunity to think, speak and do good things as well as bad things.

Every time that you speak a kind word or do a kind action, you are making your character just a little bit better, because you are making it easier for you to speak and act kindly next time you have the opportunity.

And every time you think or speak or do a bad or an unkind thing, you are making your character just a little bit worse, because you are making it easier for you to say and do unkind things next time you have the chance.

So you will understand from this that there is no such thing as your character remaining the same all the time, or even for a single day. Because every day you are making it just a little bit better or a little bit worse, according as to whether your thoughts, words and actions on that day were mostly good or mostly bad.

Of course, there is no boy or girl in this world who does nothing but good things, any more than there is any boy or girl in this world who does nothing but bad things.

But the point to recollect is that there is hardly a thought you think or word you speak or an action you do but is having some effect in training your character to be either good or bad. And that the more you practice and exercise yourself in thinking, speaking and doing good things, the better will your character become.

And, as I told you in one of my previous talks, you don't have to start by doing any big things, because it is the little things that count most in training your character.

How nicely has this truth been expressed in the verse, with which, no doubt, you are all familiar, and with which I will close for today.

"Little drops of water, little grains of sand
Make the mighty ocean and the pleasant land.
Thus the little minutes, humble tho' they be,
Make the mighty ages of eternity.
Thus our little errors lead the soul away
From the path of virtue off in sin to stray.
Little deeds of kindness, little words of love
Make this earth an Eden, like the Heaven
above."

Events

Annual Dinner, Palo Alto

It was a very encouraging group of members and friends that gathered in the attractive social hall, an adjunct of the Palo Alto church, a structure designed by Maybeck, creator of the Fine Arts Palace of our late Exposition. About eighty were seated and they were charmingly served by the young ladies of the church. The dinner was bountiful and toothsome and was disposed of to a pleasant accompaniment of cheerful conversation, after which Professor Carruth, president of the Board of Trustees, and ex-officio chairman of the evening, assumed control. The business of an annual meeting with reports and statistics and election of officers, or ratification of selections, as the case may be, was to be transacted later where it would be no interference to social enjoyment. This allows for all the speaking that may be found desirable or endurable.

Mr. Murdock of San Francisco had been asked to give personal reminiscences of Thomas Starr King, and he

didn't let the regrettable fact that he hadn't any to speak of, deter him from going through the motions. He had heard the Patriot-Preacher preach twice in 1861, and he made the most of it. He then briefly told the wonder story of his life and achievements, emphasizing his heroic devotion to the Nation in its days of peril and especially the surprising success of his efforts to sustain the Sanitary Commission, which disbursed \$4,800,000 during the war, one-third of which was contributed by the Pacific Coast which then had less than half a million population, the other two-thirds coming from the rest of the Union with a population of 34,000,000.

Starr King came to California expecting to stay a year. He devoted 1860 to building up a strong church. In 1861 came the war and he gave himself unreservedly to arousing patriotism and combatting secession. In 1862 he led in support of the war and the Sanitary Commission. In 1863 he built the splendid church that became his monument when, early in 1864, he died at 40 years of age,—the best beloved and most highly honored man in the state.

Mrs. Parker S. Maddux next gave a delightful account of "War Work Among the By-ways," speaking especially of recent experiences in the Hawaiian Islands and of the effective work of the Young Women's Christian Association there, and also in Japan, India and France. She gave many telling instances of real brotherhood and of how greatly it was promoting the spirit of democracy throughout the world. Her address was brilliant and deeply sympathetic.

Mr. William Maxwell of San Mateo spoke on "War and Religion." It was an admirable review of the influences of each upon the other, and its publication was earnestly called for.

Miss Helen Sutcliffe was assigned the topic, "Is the Church Worth While?" and she charmingly convinced her audience that there was no question about it. She related her early experience in Lawrence, Kansas, where a very liberal Congregationalist ministered to her re-

ligious wants most satisfactorily. When she came to California she found that she had been nourished on Unitarian sermons, and that her happy home was in the Palo Alto church, which she was perfectly sure was worth while.

Rev. Bradley Gilman was the last speaker and he made his topic "The Full Church and the Full Man," a reminder of a well-filled clothes line after a busy Monday morning. He hung out all manner of garments, useful and ornamental. Kindliness, common sense, wit and wisdom flapped gently in a friendly breeze and a delightful evening was brought to a harmonious end.

Professor Carruth presided with easy skill, interjecting good cheer and happy allusions.

Selected

Flashlights on San Francisco From 1864

Charles A. Murdock
(Before Chit-Chat Club)

PART III.

These are a few of the things I would have tried to show you, but to know and appreciate the spirit and character of a city one must live in it, and so I ask you to dismiss me as guide to a stranger and let me tell you something of personal experiences and impressions, that you, through me, may realize more clearly life in San Francisco in the stirring sixties.

Bear in mind that the population was but one-fifth of what it is now, while the general lines of the city were practically those of today. It was our San Francisco laid out but not filled out. There was little west of Larkin, and quite a gap between the city and the Mission.

Much had been accomplished in city building, but the process was continuing. Few of us realize the obstacles overcome. Fifteen years before the site was the rugged end of a narrow peninsula,—with high rock hills, wastes of drifting sand, a curving cove of beach, bordered with swamps and estuaries, and here and there a few oases in the form of small valleys,—chaparral,,

brush, and the sprawling Yerba Buena softening the outline. By 1864 five thousand acres of sand had been leveled by the steam paddy,—four thousand had been either filled or lowered on an average of nine feet, the water front had been extended a thousand feet into the Bay. Market street originally, for more than half a mile, was a wedge of sand hills from 40 to 60 feet high.

It was in June, 1864, that I migrated from Humboldt and enlisted for life, as a San Franciscan. I lived with my father's family in a small brick house on Powell street, near Ellis. The Golden West Hotel now covers the lot. The little houses opposite were higher up and had gardens around them.

The streets and sidewalks were both planks, but I remember that my brother and I often walked on the flat board that formed the top of a ribbon fence in front of vacant lots, that we might escape the drifting sand. If we went down Powell to Market we would see on the right hand corner St. Ann's garden and nursery, and on the left, where the Flood building stands, a stable and riding school. Down Market at Third a steam paddy was digging away at a hill of sand at least half as high as the Spreckels building that now covers the lot. Steam cars took the sand Mission-ward.

A striking feature of the city was its almost exclusive use of planks for both streets and sidewalks. They were cheap and abundant and held down a good part of the sand. They soon wore out, and the summer zephyrs were splinter-laden, but they served. When ambition stirred the street department they gave place to abominable cobble stones. In 1864 the Superintendent of Streets reported that in the previous year 1,365,000 square feet of planks had been laid, and 290,000 square feet had been paved with cobbles, a lineal mile of which cost \$80,000. How much suffering they cost the militia who marched on them is not reported.

Checker-board street planning was a serious misfortune to the city, and it was aggravated by the narrowness of most of the streets. Kearny, 45½, and

Dupont 44½ feet wide, were absurd. In 1865 steps were taken to add 30 feet to the north side of Kearny. In 1866 the work was done, and it proved a very great success. The cost was \$579,000, and the addition to the value of the property was not less than \$4,000,000. When the work began the front foot value at the northern end was double that at Market street. To-day the value near Market street is five times that at Broadway.

Of my business life little need be said. It was not important nor significant. For the first year I was clerk to the Superintendent of Indian Affairs, whose office was at the corner of Sansome and Washington, rather a central location, within a block of the old Post Office, the Bank of California and the Bank Exchange saloon, and directly opposite Jack Stratman's news stand. The United States, and other three-for-a-quarter popular restaurants, were near at hand, and the horse-cars passed the door. When I worked in the evening I also fought mosquitos. When not so engaged I found much of interest—the theatre, an opera, minstrel shows, lectures of all sorts—there was always something doing.

Size, in a city, is a great modifier of character. I found a compact community. Whatever was going on seemed to interest and concern all. We now have a multitude of unrelated circles; then there was one big circle, inclusive of all in sympathy. The theatre that offered the legitimate drew, and could accommodate, all that cared for it. Herold's Orchestral Concerts, a great singer like Parepa Rosa, or an instrumentalist like Ole Bull, drew all the music lovers of the city. And so at Christmas, the one big event was the festival of Pilgrim Sunday School which Starr King had drawn to him. Platt's Hall, or later Union Hall, would be crowded at a dollar admission, and the concluding dance would be the event of the season. When the spring time came its picnic, alternately at Belmont and Fairfax, would attract at least a thousand and be heartily enjoyed. Such things are no more though the population to draw from is five times as large.

There seemed always to be some one preacher or lecturer who monopolized public interest. His name might be Kittredge, or it might be Scudder, but while he was the vogue everybody rushed to hear him. And there was commonly some special fad that held first place. At one time it would be spiritualism, and again Moody and Sankey.

In 1862, when the Unitarian church on Stockton and Sacramento was found too small, it was determined to push well to the front of the city's growth. Two lots were under final consideration, the northwest corner of Geary and Powell, where the St. Francis stands, and the lot on Geary east of Stockton now covered by the Whitney building. The first lot was a corner and well situated, but it was rejected on the ground that it was "too far out." The trustees paid \$16,000 for the other and built the fine church that was occupied till 1887, when it was felt to be too far down town, and the present building on Franklin was erected. Incidentally the lot brought \$120,000.

The first Sunday after my arrival I went to this church and heard the wonderfully attractive and satisfying Dr. Bellows, temporary supply. It was the beginning of a church connection that still continues and to which I owe more than I can express. Dr. Horatio Stebbins was installed on September 2d, and for thirty-five years I seldom failed to hear him. He was a great soul, a preacher of power, with mountainous faith, and far-reaching influence. San Francisco and California are the better that he gave himself so freely in high service for humanity. His capacity for loyal friendship was extraordinarily great, and those who knew him could but love him.

Dr. Bellows had endeared himself to the people by his warm appreciation of their liberal support of the Sanitary Commission during the Civil War. The interchange of messages between him in New York and Starr King in San Francisco had been stimulating and effective. When the work was concluded it was found that California had furnished one-fourth of the \$4,800,000 ex-

pended. Governor Low headed the San Francisco committee.

It is a striking fact that the Pacific Coast, with a population of half a million, supplied one-third of all the money spent by the Sanitary Commission—the forerunner of the Red Cross, Y. M. C. A. and other organizations so gloriously efficient today. The other states of the Union, with a population of about thirty-two million, supplied two-thirds. California was a long way off in those days, and transportation was high. Also it was thought unwise to draw the west of its loyal forces, but quite a number, in all, found their way to the front. A friend of mine went to the wharf to see Lieut. Sheridan embark. He went in dead earnest, in proof of which he remarked: "I'll come back a captain or I'll never come back." When he did come back he ranked Lieutenant-General.

While San Francisco was unquestionably loyal, there were not a few Southern sympathizers, and as late as 1864 there was distrust and a determination to be prepared for any emergency.

I soon learned that a secret Union League was active and vigilant. Weekly meetings for drill were held in the Pavilion on Union Square, admission being by pass-word only. I promptly joined. The regimental commander was Martin J. Burke, chief of police. My company commander was George T. Knox, a prominent notary public. I also joined the militia, choosing the State Guard, Capt. Dawes, which drilled weekly in an armory on Market street opposite Dupont. Fellow members were Horace Davis and his brother, George, Chas. W. Wendte (now an eastern D. D.), Samuel L. Cutter, Fred Gummer of our church, and W. W. Henry, father of the president of Mills College. Our active service was mainly confined to marching over the cruel cobble stones on the Fourth of July and other show-off occasions, while commonly we indulged in an annual excursion and target practice in the wilds of Alameda. Once we saw real service. When the news of the assassination of Lincoln reached San Francisco the excitement was intense. Newspapers that had

slandered him, or been lukewarm in his support, suffered. The militia was called out, in fear of a riot, and passed a night in the basement of Platt's Hall. But preparedness was all that was needed. A few days later we took part in a most imposing procession. All the military and most other organizations followed a massive catafalque and a riderless horse through streets heavily draped with black. The line of march was long, arms were reversed, the sorrowing people crowded the way, and solemnity and grief on every hand told how deeply Lincoln was loved.

I had cast my first presidential vote for him, at Turn Verein Hall, Bush street, Nov. 6, 1864. When the news of his re-election by the voters of every loyal state came to us, we went nearly wild with enthusiasm, but our heartiest rejoicing came with the fall of Richmond. We had a great procession following the usual route: From Washington to Montgomery, to Market, to Third, to South Park, where fair women from crowded balconies waved handkerchiefs and flags to shouting marchers, and back to the place of beginning. Processioning was a great function of those days, observed by the cohorts of St. Patrick and by all political parties.

Sometimes there was trouble and mild assaults. The only recollection I have of striking a man is connected with a torch-light procession celebrating some Union victory. When returning from south of Market a group of jeering toughs closed in on us, and I was lightly hit. I turned and using my oil-filled lamp at the end of a staff as a weapon, hit out at my assailant. The only evidence that the blow was effective was the loss of the lamp, and borne along by solid ranks of patriots I clung to an unilluminated stick. At one election the democrats organized a corps of rangers, who marched with brooms, indicative of the impending clean sweep by which they were to "turn the rascals out". At each presidential election drill corps were organized, but the "Blaine Invincibles" didn't exactly prove so.

The Republican party held a long lease of power, however. Governor

Low was the popular executive, while municipally the People's Party, formed in 1856 by adherents of the Vigilance Committee, was still in the saddle giving good, though not far-sighted and progressive, government.

Only those who experienced the abuses under the old methods of conducting elections, can realize the value of the provision for the uniform ballot and a quiet ballot box, adopted in 1869. There had been no secrecy or privacy, and peddlers of rival tickets fought for patronage to the box's mouth. One served as an election officer at the risk of sanity, if not of life.

In the fighting seventh I once counted ballots for 36 hours continuously, and as I remember was the only officer who finished sober.

During my first year in government employ the honors were somewhat offset by the depreciation of legal tender notes, in which we were paid. The specific contract act had its glories, but when \$100 in notes would bring but \$35 to \$40 in gold, which was all any one would take for any thing one had to have, there were disadvantages.

The second year I lived on Howard between First and Second, and was bookkeeper for a stock broker. As such I became familiar with the fascinating game that followed the development of the Comstock lode, discovered in 1859. Silver production was small until 1861, which marked the beginning of the Silver Age, a new era that completely transformed California and made San Francisco a center of financial power. Within 20 years, \$340,000,000 poured into her banks. The world's annual silver output increased from \$40,000,000 to \$60,000,000, more than half of it from Nevada. In September, 1862, the San Francisco Stock and Bond Exchange Board was organized. At first the stock of each company was divided into shares, each one representing a running foot on the lode. In 1871 Mr. Cornelius O'Sullivan bought 10 shares of Con. Virginia at \$8 a share. When it had been divided into 1000 shares and he was offered \$680 a share, he had the courage to sell, realizing a profit of \$679,200. Had he waited till 1875

and sold at the top price he would have realized for the 1000 shares of Con. Va. and the 600 shares of California, he then would have held, \$1,280,000, for what cost him \$80 and a few assessments. A share at that time represented one-fourteenth of an inch. In six years Consolidated Virginia and California produced \$104,000,000, of which \$73,000,000 was paid in dividends.

One result of this development was to add a state to the Union. Another was an immense impetus in the growth of San Francisco and the whole state. There can be no doubt that it also had a marked influence on society and modified the character of the city itself. Fifteen years of abnormal excitement, with gains and losses of wide range unsettling the usual stability of business and trade, was demoralizing. Speculation became general and total abstinence was rare. It was gambling adjusted to all conditions, with equal opportunity for millionaire or chambermaid. Few had any shame, but some were secretive. One of my employer's customers was in deadly fear that his more conservative brother, and partner, would find out that he was speculating. "Now, don't let Josiah know of this," he would charge us, and of course we guarded his secret. Many made money only to lose it, some made and held it, and some were ruined. For the few it led to great fortune. It was a very modest saloon that bore the name of Flood and O'Brien, but they were cool and careful men and joining with two keen miners formed a combination that was enormously effective. The qualities that made a man a winner were hard to specify. Mere ability did not suffice.

William C. Ralston was able, daring, brilliant. In 1864 he organized The Bank of California and through its Virginia City connection and the keenness and audacity of William Sharon, it practically monopolized the big business of the Comstock, controlling mines, milling and transportation. In San Francisco it was *the* bank, and its earnings were huge. Ralston was public spirited and enterprising. He backed all kinds of schemes as well as many legitimate undertakings. He seemed the

great power of the Pacific Coast, but when in 1875 the silver output dropped and the tide that had flowed in for a dozen years turned to ebb, distrust was speedy. It was my fortune on the afternoon of August 26th, to be passing the bank, and I saw, with dismay, the closing of its doors. The death of Ralston, the discovery of shortage, and the long train of loss was intensely tragic. The final rehabilitation of the bank brought reassurance and rich reward to those who met their loss like men, but the lesson was a hard one. In retrospect Ralston seems to typify that extraordinary era of wild speculation and recklessness.

The celebration of the Fourth of July was much less perfunctory than in these latter days. The first one, soon after my arrival, was very creditable. The procession was imposing, and the literary exercises at the Metropolitan theatre were excellent. Dr. Bellows of New York had the oration and James F. Bowman the poem. The fireworks display in the evening was well intentioned, though I am under the impression that most of the rockets speedily disappeared in the affectionate bank of fog that embarrassingly embraced us.

The most memorable of celebrations was in 1876, when the hundredth anniversary called for something extra. The best to be had was prepared for the procession, Dr. Stebbins delivered a fine oration, there was a poem, of course, but the especial feature was a military and naval spectacle, elaborate in character. The fortifications around the harbor and the ships available were scheduled to unite in an attack on a supposed enemy ship attempting to enter the harbor. The part of the invading cruiser was taken by a large scow anchored between Sausalito and Fort Point. At an advertised hour the bombardment was to begin, and practically the whole population of the city sought the high hills that commanded the view. The hills above the Presidio were then bare of habitations, but on that day they were black with eager spectators. When the hour arrived the bombardment began. The air was full of smoke and the noise was terrific, but

alias for marksmanship, the willing and waiting cruiser rode serenely unharmed and uninhabitable. The afternoon wore away and still no chance shot went home. Finally a whitehall boat sneaked out and set the enemy ship on fire that her continued security might no longer oppress us. It was a most impressive exhibit of unpreparedness, and gave us much to think of. On the evening of the same day, Father Neri, at St. Ignatius College, displayed for the first time in San Francisco, electric lighting, using 3 French arc lights.

A gala day of 1870 was the spectacular removal of Blossom Rock. From early days navigation was imperilled by a small rock northwest of Angel Island, covered at low tide by but five feet of water. It was called Blossom, from having caused the loss of an English ship of that name. The government closed a bargain with Engineer Von Schmidt, who three years before had excavated from the solid rock at Hunter's Point a dry dock that had gained a wide renown. Von Schmidt guaranteed 24 feet of water at a cost of \$75,000, no payment to be made unless and until he succeeded. He built a cofferdam, sunk a shaft, planted 23 tons of powder in the tunnels he ran, and on May 25th, after notice duly served, which sent the bulk of the population to the commanding hills, he pushed an electric button that fired the mine, throwing water and debris 150 feet in the air. Blossom Rock was no more, deep water was secured, and Von Schmidt cashed his check.

San Francisco in 1864 had rival water companies. The San Francisco Water Co. furnished 2,000,000 gallons a day from Lobos Creek and the Spring Valley Co. had brought water from Pilarcitos Creek and was then building its present earth dam at San Andreas. It used reservoirs at Islais Creek and Laguna Honda, and at Market and Buchanan at 200 feet above tide water stored 2,000,000 gallons. Had this reservoir been spared it would have been worth millions to us in 1906, but it was sacrificed years before, presumably at the demand of the speculators in real estate. There is ground for humor in

the fact that as late as August, 1864, the discovery was made that Lake Merced, which up to that time had been considered an arm of the ocean, was really a fresh water lake. It was adjudged a rich prize and three sets of claimants contested its legal ownership.

The Questions of the Hour

The inexorable law of the Universe is that effect follows cause. The repeated fact of history is that mankind reaps according to its sowing. Our present awful war is not because any accident has happened in the Universe, nor because a cog in the working of right or wrong has been broken. The forces of right and wrong are moving lawfully, and the "Moral Law" is still in perfect operation. Our cataclysm is because man has been sowing—and for a long time—to the wind, and now the whirlwind has caught him up as its plaything. God does not forget man—nor does he allow man to forget Him—God is in the heavens—and in the earth—and He will not be ignored or neglected. Sooner or later the God of the Universe speaks and his speaking makes the nations tremble. God is now speaking. Will mankind hear? Will mankind understand? Will mankind repent? Will mankind do works meet for repentance? These are some of the questions of the hour.

There is no doubt that the forces which represent truth, freedom and justice will triumph in arms—but there is another question—a greater one—will the forces of justice, fair-dealing, brotherly love, reverence for God also triumph in the moral, industrial, commercial and religious reconstruction of nations when the cannons are all hushed, the dead are all buried, and the victors come sailing home?—*Lee S. McCollister, D. D.*

Let us hope that the age of fear has passed; that the age of faith has come; that the age of love is dawning. We have thrown aside the nettles. We have gathered the roses. We fain would hold in willing hands the white lilies of God's peace.—*W. D. Simonds.*

“Culture and Kultur”—Who Are the Sissies?

On Dec. 15th, Prof. Stoughton Holborn of Oxford, serving as a member of the University of California extension division faculty, addressed the Channing Club of Berkeley, and gave his audience well-spiced food for thought. He resented the fact that the sobriquet “sissy” had been applied to poets, philosophers and others of like calling.

“When I came here from England I found to my surprise that poets and philosophers were classed as ‘sissies,’” he said. “That is amusing, first because, although there have been many Amazons and Joans of Arc, there has never been a great woman philosopher and only one great woman poet, and secondly, because it is the modern business man who is the ‘sissy.’ He has handed over the leadership to women and is engaged in the work of women and slaves.

“Women used to be the weavers and the providers of winter storage, while the slaves did the transport work. Manufactures, food preserving and transport are now taken over by so-called freemen, and the final goal of all their manufacture and transport is the house, which is managed by the woman.

“In old days the warrior and the bard sat by the fire and the women and the slaves did the menial work. Now the man does the menial work and the woman directs.”

In support of his contention, Professor Holborn drew attention to the new union between warrior and poet during the war. He declared that as far as poets and men of culture being “sissies” they were in his experience the very ones who pursued romantic adventures and athletic prowess.

“I very much resent being called a ‘sissy,’” he told the audience in relating hair-breadth escapes of his own while swimming, sailing and exploring on ice fields.

Talking on the theme “Culture and Kultur, the True and the False,” Professor Holborn defined culture as the cultivation of the end as opposed to kultur, the mere cultivation of means.

Efficiency, he said, is one of the two biggest curses of the age, because it makes the mere efficiency, the mere force, an end in itself and man an efficient machine instead of developing his manhood. Might or efficiency becomes right and Germany and the great combines follow out their careers of ruthlessness, while man fails to grasp the bigness of his destiny and becomes a mere specialist, who from lack of the broad vision becomes incapable of leadership.

“The end is that which is valuable in itself for itself as opposed to the merely useful, which is useful for some end. The modern seems always to go about asking, Are you sure this has no value in itself? I only want the useful.”

He gave as examples of ends, beauty and wisdom and the building up of manhood as opposed to specialism or business or efficiency which are only means. The artist, poet and philosopher are the typical examples of men, he declared, who pursue the end rather than the means, culture rather than kultur. The poets and philosophers are the leaders and inspirers of men who find the ends for the rest of mankind to pursue, said Dr. Holborn.

“We treasure every scrap we can learn of Shakespeare or Socrates, but we are not interested in the men who supplied them with pork,” declared the speaker.

“Should we not rather desire to leave an influence behind us for the making of men than to pile up wealth. Millions of dead lie in Flanders fields and the far-flung battle lines. They died for civilization and it is ours to take the torch from them and live for civilization. Can we let our boys die that we may cover our backs and roll our bodies along on inflated tires, while our minds are empty and our manhood unattained?”

Happiness comes not from the power of possession, but from the power of appreciation. Above most other things it is wise to cultivate the powers of appreciation. The greater the number of stops in an organ, the greater its possibilities as an instrument of music.—*H. W. Sylvester.*

For Reduction of Armament

By Louis J. Stellman.

John Dewey, Ph. D., LL.D., and professor of philosophy at Columbia, discussed the contemplated League of Nations at the Men's Club of the First Unitarian church, San Francisco, on December 9th.

He began by declaring his subject so big that no one was qualified to talk upon it—which gave him courage to express his own ideas “for what they were worth.”

“In the beginning,” he stated, “each man was his own judge; but as civilization advanced there came tribes, clans, provinces, principalities, states, federations and empires. There is no reason why this tendency should stop now, when a higher phase of government is needed.”

He referred to the status of nations previous to the war as “world anarchy,” and asserted that only systematic international co-operation and social organization among nations would forestall another war infinitely more destructive than the one just ended.

“The present peace conference can only hope to start things,” he said; “to open the door through which higher political, social and economic understandings and adaptations may come, and keep it open.”

He hoped some day for an international parliament to anticipate and obviate international disputes; a world supreme court to which final appeals might be made, and an international commerce commission.

Dewey did not hope for immediate disarmament, but reduction, and a police army and navy “to control the wild energies let loose by the war.”

He submitted that the nucleus for international control was already in successful operation in the allied commissions that controlled food, iron, coal and steel during the war. A postal union of nations and an international institute of agriculture have for some time existed effectually, he pointed out.

Individual nations under the universal league plan would have to make certain sacrifices for the common good,

he maintained. And from all must be taken the power to make special treaties or alliances.

Tariffs, bases of representation, labor conditions and emigration would prove hard nuts to crack, but he believed, with time, earnest effort and mutual forbearance, all outstanding differences between nations might be adjusted.

“It is either that or another destructive war—as much more terrible than the one just ended as that was more terrible than previous wars, and involving, with the developments of modern science, probably as great casualty among non-combatants as among fighting units. If we have suffered enough to make us ready for effective remedies against it we can prevent this; otherwise it is certain,” concluded Dewey.—*San Francisco Bulletin.*

The Inevitable

While I was fearing it, it came,
But came with less of fear,
Because that fearing it so long
Had almost made it dear.
There is a fitting a dismay,
A fitting a despair.
'Tis harder knowing it is due,
Than knowing it is here.
The trying on the utmost,
The morning it is new,
Is terribler than wearing it
A whole existence through.
—Emily Dickinson.

Live Thy Life

Live thy life gallantly and undismayed:
Whatever harms may hide within the shade,
Be thou of *fear*, my spirit! more afraid.
In early pathways evil springeth rife;
But dread not thou, too much, or pain or strife
That plunge thee to the greater depths of life!
What though the storm-cloud holds the bolt
that sears?
The eagle of the crag, that nothing fears,
Still, still is young after a hundred years!
—Florence Earl Coates.

“Where are you going, Great-Heart?
‘To lift Today above the Past:
To make Tomorrow sure and fast;
To nail God’s colors to the mast.’
Then God go with you, Great-Heart!
“Where are you going, Great-Heart?
‘To cleanse the earth of noisome things,
To draw from life its poison-stings,
To give free play to Freedom’s wings.’
Then God go with you, Great-Heart!”

Books

THE FAITH THAT MAKES FAITHFUL.—

William C. Gannett, Jenkin Lloyd Jones.
The Stratford Company, Boston; \$1.25 net.

Sometimes a book is judged by the world—it being understood that its value is determined by its acceptance, but in the case of such a book as this collection of eight noble and beautiful sermons by two of our latter-day saints, it is the world that is judged. And it is to its marked credit that after thirty-two years, it still calls for more. It is almost, if not quite, unprecedented that the present edition, the thirty-sixth thousand, is called for. The modest volume, dedicated in 1886 to the authors' "yoke-fellow", John Calvin Leonard, was published without thought of popularity, but it has proved its worth, far and near, and been helpful to widely separated souls. It has been translated into French, German, Swedish and Italian, and welcomed by Jews, Christian (orthodox and heterodox), Catholics, Protestants, Mohammedans and Buddhists.

It is very significant of the universality of religion, when theological conjectures and decanted dogmas are sifted out. Its appeal is to humanity and the religious feeling of mankind. In September of 1918 this new edition went to press and Mr. Jones read proof on the preface: "After Thirty-two Years." In October, Mr. Gannett adds a postscript: "And now—October, 1918—this little book has a new and a memorial value. The final proof of the preface above had passed under Mr. Jones's eye; but when the second came, the kind eyes were closed, and it is left to friends to carry out his intents. In the thirty-two years that have gone by since the book first appeared he has taken a leader's part in many high causes; but perhaps nothing more characteristically shows his heart and mind and will to do than the thoughts and phrases of his four sermons here produced—'Faithfulness, Tenderness, the sense of the 'Divine Benediction' resting on all things. 'The Faith That Makes Faithful'—insight that sees 'Unity' everywhere, and the the words are his own, is to be found if one seeks in these pages. In them his life is summed up—and continues."

The titles of Mr. Gannett's sermons are "Blessed Be Drudgery," "I Had a Friend," "A Cup of Cold Water," "Wrestling and Blessing."

This precious book should be on hand in every church in case the minister falls ill or cannot serve, and it will be a blessing to any one not in reach of any serviceable church.

ON THE OVERLAND STAGE—Edwin L. Sabin. Thomas Y. Crowell Company, New York; \$1.25.

Books for boys cover a wide range but seldom add to the absorbing interest that is their main concern any considerable educational value. Mr. Sabin has written a readable book of outdoor life, faithfully depicting events of half a century and more ago and an experience and vocation now practically extinct.

The boy of today who crosses the continent in a luxurious Pullman and in five fleeting days

has no conception of how his grandfather made the trip in 1861. Imagination demands help, and the driver of a stage coach is the hero of another age.

It is a far call from a Concord coach to a vestibuled train, and it is well worth while to realize the dangers and difficulties overcome in encountering snowstorms, wash-outs and hostile Indians.

The Civil War is touched upon, Ben Holladay, the stage king, Buffalo Bill, Mark Twain and other celebrities are introduced in their proper places. Real boys and girls go from place to place or live the free and picturesque life of the periods in places then wild and rich in adventure.

It is the story of a period and of a region that we cannot afford to forget and that the younger generation can best know through such books.

"THE LITTLE CHILD IN SUNDAY SCHOOL." By Clara T. Guild and Lilian B. Poor. The Beacon Press, 75c; by mail, 82c.

How to occupy and interest the really little child in the ordinary Sunday school is a problem that has taxed many a devoted soul for many a day. The degree to which well-meaning efforts have solved the problem has in the past largely depended on what may be called consecrated imagination. Of late years various prescribed things to do have been a help, but there remains need for pretty concrete suggestions from those who have the special gift.

The women who co-operate in these leaflets seem to have the knack of helpfulness. A folder of four 6½ by 8½ pages for each of forty lessons embrace a picture to be colored, a little lesson about it, a simple song, and perhaps a bit of a prayer,—all tied together. Home help greatly facilitates value.

World-Peace Hymn

(Sung in the Pomona church, Dec. 22, 1918.)

Tune: Come Thou, Almighty King.

Come ye from all the earth,

Come ye of every birth,

Let us rejoice!

We hail the birth of Peace,

Sweet child of war's surcease,

Our weary hearts' release;

Let us rejoice!

From Peace shall Freedom spring,

O'er all the earth shall ring

Sweet Freedom's call!

We hear from every land,

From deeps to desert sand

Held in Almighty's hand,

Sweet Freedom's call!

From Freedom, Brotherhood

Shall come with every good;

We shall be blest!

All nations shall unite

And might no more make right;

When we shall see the light

We shall be blest!

—Mary T. Bowler.

From the Churches

BERKELEY.—During the month of December the pulpit has been most satisfactorily filled by Dr. Ambrose E. Vernon. He has made many friends who will feel vitally interested in all that may come to him in the future. He will preach for us the first two Sundays of January. On the 19th he will preach at the Memorial Church of Stanford University, and the following week will return to New England.

DENVER, COLO.—Rev. Fred Alban Weil, Minister. Rev. David Utter, D. D., Pastor Emeritus. Mr. Weil has spent a month as Regional Supervisor, United States Public Health Service, by appointment of the Surgeon General, for the instruction of new draft men in social hygiene, with leave of absence granted by the trustees of the church. He traveled through the five southern states of Louisiana, Mississippi, Alabama, Tennessee and Florida, covering a distance of over 7,000 miles before returning to Denver. The work was largely executive in dealing with high army and state officials, but also offered contact with the army camps and men. The subject of Mr. Weil's first sermon on his return was "Make Colorado as Clean as an Army Camp," adapted from a slogan adopted by a health officer in Alabama in fighting venereal disease after the war. Dr. Utter preached in the absence of Mr. Weil. The church has been closed for a number of Sundays on account of the influenza. Services are now resumed, but Sunday school and week day activities have been omitted. It is expected that all organizations of the church will be meeting by the first of the year.

LOS ANGELES.—"Where there is no vision the people perish," and "Thank God for the Thinker," were the words in mind while listening to an address on "France, Today and Tomorrow," given in place of the regular church service on a recent Sunday by a captain of the French army, but more internationally known as Prof. Chas. Cazanian of the Sorbonne, author of many valuable philosophical treatises.

In enviable English the distinguished professor sketched the actual conditions of that war-stricken country, but only in the large, without bitterness, without harrowing detail. Always was the vision of the new that is to rise from the ruins of the old, like many-times-rebuilt Rome.

Is there tuberculosis? We have learned from the American doctors and the Red Cross nurses how to fight the great white plague. Are there thousands of French orphan children and the thousands of worse than orphans who have no nationality? We know these must be built into strong men and women, physically as well as mentally, and above all spiritually. France has had its spiritual re-birth.

Have our peasants gone back to their devastated acres? The young American soldier has shown them the better ways of caring for the land, and the Government will see that the American tractor and all it means takes its place in French tillage. In industry our artisans will adopt American time-savers and efficiency aids, but we hope to keep the individuality of ancient handicraft.

Every line of endeavor, every point of advance has been thought out with scientific accuracy and the whole spirit of the nation is seen to be one of optimism, "on from the desolate waste, on to the City (country) of God."

Through groups of musicians, artists, scientists, France is showing the youth of America that learning has not vanished from the earth because Heidelberg University is no more. In all lines of education France claims equality with the savants of any other nation, and in not a few is acknowledged by the world to have no superior. Brave France! Sore distressed, yet dauntless! Surely:

These things shall be! A loftier race

Then e'er the world hath known shall rise,
With flame of freedom in their souls

And light of knowledge in their eyes.

They shall be gentle, brave, and strong,

Not to spill human blood, but dare
All that may plant man's lordship firm,
On earth and fire and sea and air.

The activities of the churches are back to normal after eight weeks' cess-

ation on account of the influenza. As one minister said, "Never was a time when there were so many big things to talk about and they would all be settled before the ministers could get a chance to tell how things ought to be done."

However, it looks as though the problems of readjustment and reconstruction would need the best thought of the strongest thinkers in pulpit and in pew, in press and on platform, for many a long day as the nations go over a long, long trail.

The Alliance clings to the plan of a cent-a-day instead of a bazar for meeting current expenses. The Social Service class is studying the "Bible's Historic Background" with Mr. Daniel Rowen, "Zoroaster" being the present topic.

The Young People will have a New Year's eve party with chorus singing, speeches and reading, and dancing between times.

Mr. Hodgins' topics include "Christmas in France and on the Rhine"; "The Peace Conference", and "Ten Years in a Los Angeles Pulpit."

PALO ALTO.—The Sunday school has revived from the influenza epidemic and is now in full swing. On December 15th the school re-organized with a full corps of teachers. Under Dr. W. H. Carruth as temporary superintendent the classes will take up a systematic course of lessons.

The Sunday morning service of the church was well attended. Miss Elizabeth Peirce gave a charming violin solo.

The annual dinner was well attended and left a good impression.

PORTLAND, ORE.—Services, which had been omitted for six Sundays by reason of the epidemic, resumed December 1st. The sermon topics for the month were: "The Present and Permanent Influence of Those Who Have Died in the War"; "Answers, False and True, to the Question: 'What is Life?'" "Shall I Hate Life, or Love Life?—Jesus' Answer"; Christmas Sunday,

"The Everlasting Mercy"; "The Vocation of an Immortal Soul".

The Open Forum was resumed by an address by Mr. Richard W. Montgomery on "The Peace Terms." Other practical questions treated by capable experts were "The Housing Emergency," "Reconstruction Aid for the Disabled Soldier," and "The Work of the "Home Service Department of the American Red Cross."

SAN FRANCISCO.—Mr. Dutton has given us five fine sermons during December, all timely and full of inspiration. They have been forward looking and grounded on a deep faith that justice and righteousness will prevail.

Mr. Dutton's sermon on December 30th, a review of the wonderful year, was very impressive. Only those who realize the past and idealize the present are fitted for the future, and he surely prepared his audience by a deeply sympathetic appreciation of the happenings and progress of a year that will be looked back upon as epochal. Democracy has focussed, history has written a new Magna Charta. America has furnished a new balance of power, not such as Canning prophesied in the days of Monroe, but a moral and spiritual force undreamed of by him or by us. And great has had been the deeds of valor, greater and more glorious had been the moral support and idealism back of the victorious army and navy.

The Christmas service on December 22nd was very pleasing and fitted the significance of a peace won at a great price. In the afternoon a beautiful vesper service was held at which a fine selection of carols and Christmas music early and late was delightfully given by an augmented choir. The Sunday school combined its Christmas service with its usual festival and Christmas tree, feeling it not wise to hold an evening entertainment by reason of danger from the epidemic.

Mr. Dutton addressed the Channing Auxiliary on the afternoon of Dec. 2nd.

Before the Society for Christian Work on the afternoon of Dec. 9th, Mrs. H. E. B. Speight gave a charming afternoon with Robert Burns.

The Men's Club on the evening of Dec. 5th was addressed by Prof. John Dewey, who spoke on the proposed League of Nations.

SPOKANE.—During January, Mr. Simonds offers four sermons “suited to the season, and to the unusual responsibilities that rest upon all good citizens at this crisis in the world's history”—“Sailing Under Sealed Sealed Orders. Life a Columbus Voyage”; “Church and Personal Motto for 1919. Virtue and Truth Plus—”; “The Biggest Word in the Vocabulary of Destiny—IF”; “Scotland's Pioneer Liberal and Democrat—Robert Burns”.

In his announcement the minister says:

“No labor or thought will be spared to make each service rich with inspiring sentiment and suggestion. Good Friend, as a true liberal in this community do you not owe it to the city, and to yourself, to sustain a Central Service in Spokane, open to all the people, and abreast with the best scientific and religious thought of the age? If it is not your duty, upon whom does this duty rest? Here is a call that ought not to be set aside, or denied, by any right thinking man or woman. Therefore, lend a hand. We need you. We will try to do you good. And lastly, a Happy New Year to All.”

Pacific Coast Conference

Receipts for year ending May 1st, 1919.

1918	
June—Portland, Oregon	\$100
Nov.—Berkeley	80
Alameda	5
Woodland	5
Dec.—Sacramento	10
Seattle (University)	15
Eureka	5
Palo Alto	15
San Francisco	125
Hemet	5

	\$365

Estimated requirements, \$800.

Faith

I know not what the future'll be,
I can not pierce the veil ahead;
I only know that I shall see
Life's mysteries when I am dead.
—Burton Jackson Wyman.

Sparks

Teacher: “Spell throne.” Prize pupil: “T-h-r-o-w-n.”—*New York Evening Post*.

Private Jones, of Hoboken—Say, Casey, what time is it by the watch on the Rhine? Private Casey of Brooklyn—Retirin' time, me boy, retirin' time.—*Judge*.

Young Minister (receiving gift of fountain pen)—Thank you. I hope I shall now be able to write better sermons. The Lady—I hope so.—*Boston Transcript*.

A teacher asked her class the difference between “results” and “consequences.” A bright girl replies, “Results are what you expect and consequences are what you get.”—*Argonaut*.

Papa—Bobby, if you had a little more spunk, you would stand better in your class. Now, do you know what spunk is? Bobby—Yes, sir. It's the past principle of spank.—*Chicago News*.

“I don't like your heart action,” the doctor said, applying the stethoscope again. “You have had some trouble with angina pectoris,” says the Indianapolis *Medical Journal*. “You're partly right, doctor,” said the young man, sheepishly, “only that isn't her name.”

“Well, George, are you perfectly satisfied?” asked his uncle, after the Christmas party was over. “No, Uncle, I aint,” was the plaintive reply. “Bless my soul, how's that?” “Why,” replied George, “Auntie told me to eat as much as I wanted, and I couldn't.”—*Pacific Rural Press*.

Mr. J. M. Hogge, M. P., speaking at Liverpool, read the following official letter received by a discharged soldier: “The Minister of Pensions has decided to continue your pension at the rate of 22s. 9d. a week from July 31st, 1918, till January 31. 1919, then at the rate of 19s. 6d. for life, at the expiration of which you will again be medically examined with a view to consideration of your claim for further pension.”

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BOWEN, CLAYTON R.: "Self Culture."
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FROTHINGHAM, PAUL R.: "We Believe."
HALE, EDWARD E. JR.: "Life and Letters of Edward Everett Hale."
HOLMES, JOHN HAYNES: "Life and Letters of Robert Collyer."
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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

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The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

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The Greatest Question

To those interested in the higher life of humanity one "question" stands clear and alone as greatest and gravest of all. It is not national or international, ecclesiastical or political, economic or social, but moral and spiritual. It is the question of Right—righteous morals, righteous standards, righteous consciences. All other "questions" are subsidiary to this, and follow this as shadow follows substance.

In every department of thought and life we are threatened openly and shamelessly, or subtly and plausibly, with monstrous moral corruption. Philosophy reeks with it. Theology has been a prolific parent of it. Politics is the summer day that breeds it. Social reform is leproously spotted with it. As soon as we attach ourselves to a school or a sect, that instant we begin, unless we are sternly vigilant, to cover up the falsehoods, the failures, the crimes, of our school or sect. We learn the art of manipulating evidence, and of making the clever suppression and the untruthful apology.

One thing above all we need in church and state, in academy and market, in devices for regeneration and reform, and ambitious schemes for new religions—and that is a clear eye for Right, a relentless will in following it, and a swift indignation in chastising violations of it whether in our opponents, or our partisans, or ourselves.—*William L. Sullivan.*

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

The first month of the New Year has been eventful, in different fields. The death of Theodore Roosevelt vividly calls to mind the extraordinary career of a great American. How such a dynamic personality was bred from somewhat aristocratic and very comfortable Dutch ancestry is not apparent. At Harvard, a youth handicapped by delicate health and abominable eyes revealed great determination, and became a boxer in spite of ridicule. A wholesome rough life in the big West soon fitted him for a fearless entrance into political service, and as legislator, civil service commissioner, police commissioner and a vitalizing force in the navy department, he became a picturesque figure in the Spanish war, and was lifted into the governor's chair of a great state by logical momentum.

He could not be cheated or bottled up in the vice presidency. As the successor of his martyr chief, and then as elected president, he became a commanding figure in a vital era of our national life. A man of tremendous vitality and energy, tireless, determined and unafraid, he wrote his name in a large and flowing hand in history. T. R. became letters significant of strenuous American life. After his term of service he could not drop wholly out of public life, and his activities were expressed in travel, exploration, authorship and restless concern in public questions that possessed his fiery soul.

It was once my privilege to see him in action and to feel his wonderful personal charm. I was introduced to

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A sense of duty pursues us ever. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us.
—Daniel Webster.

him by Senator George C. Perkins in his reception room at the White House, and found him genial and kindly,—a smile, a faint glimpse of the famous teeth, a hearty hand-grasp,—and I felt a pleasant human touch of a strong, simple and generous nature.

The senator went on: "Mr. Murdock is one of our Civil Service Commissioners in San Francisco"—whereupon, with an opener smile, the President broke in: "Shake, again—(and he did). I used to be one of those fellows myself." The senator added: "Mr. Murdock and I have served together, a good many years, as trustees of the Boys and Girls Aid Society out there." "Ah, yes," interjected the President. "Like the Children's Aid Society of New York—Brace's society, that my father was greatly interested in. Do you know, I think such efforts are about our only hope for reform? When a man is grown you can't do much to change him, but if you get hold of a boy, soon enough, and start him in the right direction, a good deal may be done." Turning to me, he asked: "Did you know that Governor Brady of Alaska was one of Brace's boys? He was taken from the streets, placed in a home in the West, became a *man* and is now a governor." "By the way, senator, how is Brady doing?" he asked of Perkins. "Very well, I think," replied the senator. "He is at least credited with being honest." "Yes," said the president, "but is he able? It is as necessary in public life that a man should be able, as that he should be honest."

This is all the conversation I recall. I felt I was trespassing on valuable time, but there was no intimation that the president felt so. He seemed absolutely unconcerned by responsibility or unburdened by care. He gave a third cordial hand-grasp as I withdrew

from his presence. He impressed me as one ready for anything that came. He stood on his feet, meeting each day as it came, concerned only with doing what seemed to him the right, or the best, thing, without painful or timorous concern for results.

He was a man of impulses and quick action. He was not of a contemplative temperament, nor was he patient or plodding. He had pride in doing things, and was not over considerate. He would have been more than human had he made no mistakes. As he grew older he seemed to become more intolerant and critical. He has seemed somewhat distrustful of the wisdom and final success of administration purposes, and has not given enthusiastic support to the ideals of moral leadership that have led to high achievement. He has seemed somewhat out of touch with the new note in international relations, but it must, in all fairness, be remembered that it is exceedingly hard for a strong man to contend with steadily waning powers, and deep disappointment at compelled inactivity. How hard for a fighter not to be able to fight. Surely he proved his deepest interest when he gave his four sons to his country's call and who can measure the fortitude required to bear the loss of one who carried forward his own heroic characteristics?

In Mr. Dutton's fine tribute he referred to a phrase in an address to a class of students that expressed the keynote of character, and is needed by us all. "Live hard. Buck the line! and play fair!"

His was the arduous, the strenuous, the hard life. He found many lines bounding his high purposes, and he bucked them with all his might, and crushed them, and who can say that

in a long and venturesome life that he ever failed to play fair?

He was strong, he was clean, he was fearless, he was good.

On January 16th, the thirty-sixth state, completing the number to make effective the constitutional amendment for national prohibition, ratified the momentous act. It marks a great gain in public sentiment as to the concern of the strong for the weak. It is recognition of a degree of woe, suffering and wrong induced by the excessive use of intoxicants so great and unbearable that society is justified in denying liberty to those who suffer through it. It seeks to make impossible indulgences that efforts to restrain have failed to control. It has succeeded after a fight, waged for more than seventy years, against the opposition not alone of the powerful and organized liquor traffic and the hosts who clamor for liberty and drink, but a large body of good citizens, temperate in habit and temperate by conviction, who believe sincerely that control should be from within and not from without. They feel that the man who keeps sober because he cannot get drunk deserves no credit, and is not really helped to any manhood very much worth while. He gains a degree of safety at the expense of liberty, and if his appetite is sufficiently strong will be apt to satisfy it at any expense of broken laws or false oaths; that men with hands tied and wills thwarted are never strong, and that safety first is often ignoble.

Again, there has seemed unreasonable lack of discrimination in opposing with equal ferocity the temperate use of light wines and mild beer and the awful misuse of deadly alcoholic poison. Are we wholly justified in saying to our once French and Italian, now real

American citizens, you shall drink water for there is no harmless wine?

Again, there are those who question the moral right of a community to destroy values without compensation. Here in California citizens have been encouraged to build up a great industry and millions of dollars worth of property will be virtually confiscated if light wines are to be included in a prohibition measure.

In spite of all this it is apparent that the growth and final triumph of prohibition represents a great moral gain and a determination to eradicate a great evil, at any cost. It is comparable to the drastic action by which China thirteen years ago outlawed opium, and virtually stopped its use, it being declared that whereas half the adult population were its victims now not over one per cent use it at all.

The presumption is in favor of reason in anything so extraordinary as the growth of prohibition sentiment in a country where liberty is so revered. So great an effect argues a great cause—nothing less than a monstrous evil. It is also the presumption that all measures, less revolutionary, have failed to remedy the evil, and we know that the effort has covered a long period of time. It was in 1851 that Maine led the way. In 1880 Kansas followed. Then came the surprise of the conservative South. Georgia, Mississippi, North Carolina, and after North Dakota and Oklahoma, Tennessee and West Virginia. These nine states bring us up to our modern war era. In 1914 came Virginia, Colorado, Oregon, Washington and Arizona, and in 1915, Alabama, Arkansas, Iowa and Idaho.

This gain, gradual as experience justified, is significant. Comparisons in contiguous communities differently con-

ducted were eloquent. North Dakota, dry, with 575,000 population, had a penitentiary population of 175, while Montana, wet, with 375,000 at large, had 900 in the penitentiary—about eight times the relative ratio.

The uniform way in which all desirable conditions favored the dry communities left no room for doubt as to influence. Temperance is probably not the only element, but it is not to be ignored when we find that while the average per capita wealth of the nation is \$1200, Kansas shows \$1700 and Missouri \$300.

In 1913, the year before the great war, the drink bill of the United States was approximately \$1,725,000,000. This enormous sum spent for things useful and helpful instead of for an indulgence that is commonly harmful and often ruinous, is a great economic waste as well as the source of disease and untold misery and degradation.

Experience everywhere confirms the conclusion reached by the late Colonel Cutler, formerly our San Francisco Police Commissioner, who, after painstaking investigation, found that fully ninety per cent of the arrests for crime were due, directly or indirectly, to the use of liquors.

No one who lived through the memorable days following the great fire of 1906 which destroyed practically all of the many saloons in San Francisco, can forget the peaceful, crimeless period. The sale of liquor was wholly interdicted. Half the police force were given vacations. There was nothing for them to do. When the saloons were reopened the entire force was needed to cope with the new blaze of crime and disorder. The same result follows everywhere. A late official report from Manitoba shows 80 per cent reduction

in drunkenness and 58 per cent reduction in crime and the cost of caring for criminals.

One striking result is the surprise that has followed experience where states have gone dry, and the silent conversions of those who had feared results. Travelers in Oregon, Washington and Colorado again and again meet men who doubtingly opposed the change, but now are convinced of its good effects, on business as well as morals. Especially gratifying is the testimony of men who have profited by losing liberty they abused, and of women who for the first time are able to properly care for their children.

In Seattle marked improvement is shown in the clothing of school children and the comfort of the humbler homes. In Colorado merchants have been surprised at the payment of bills written off the books and forgotten.

It seems to have been amply demonstrated that it is bad morals and bad business to submit to strong temptation those likely to be harmed or ruined, and society is finding it an act of self-defense, as well as of brotherly kindness to protect the weak.

The announced intention of Rev. John Haynes Holmes of New York City to cut loose from the denomination is not easy to understand from the standpoint of those who find abundant freedom in remaining within. It would seem that the fellowship would be a source of strength under which no one need chafe at anything he would surrender, but it must be borne in mind that the withdrawal is prompted by considerations embraced by the point of view of the one who goes out, and if Mr. Holmes finds his present position unbearable or he is hindered in

the free exercise of his purposes, it is his right to go. In other words, the parting is of his own ordering. We do not feel embarrassed by any difference and would be glad to have him stay, but if he is uncomfortable and feels he does not belong with us, we can but let him go in peace with our best wishes. It is one of the penalties of freedom and liberality that it removes all restraint and tends to disintegration of even small bodies.

In his own frank statement he makes clear that he has changed his viewpoint since he became a Unitarian preacher and that to him the social issue has become predominant and is religion. The matter of emphasis has been left to individual discretion, and the manner and extent with which it has been placed has marked very considerable differences within the denomination. Mr. Holmes has very freely and very ably stated his changed and changing convictions and has held the respect of those from whom he has differed. It is matter of regret to us that he could not have continued, agreeing to disagree, but since he feels he must flock by himself we cannot say him nay.

There is much to be done in the cause he has championed so firmly and there are advantages in specialization, but to the most of us religion is something much more than the promotion of social justice, and the practice of substituting the part for the whole does not work out satisfactorily. By-products are of value, but when they monopolize all our energy the total output seems to shrink and shrivel. Justice is a great virtue and finally it is indispensable, but in the meantime righteousness and love are not to be unsought, and they lead rather than follow.

The address by Woodrow Wilson, made to the Hartford Theological Seminary on an anniversary, and recently published in the *Christian Register*, shows his characteristic lucidity and felicity of expression and also a well-reasoned grasp of the subject discussed—"The Present Task of the Minister." He says we live in an age when a particular thing cries out to be done which the minister must do and there is no one else to do. The minister is to mediate between our spirits and our knowledge. "He is to show our souls the tracks of life." "He is to tell us how we shall tread this intricate plan of the universe and connect ourselves with the purpose for which it was made." Referring to the tendency to consider the Christian church as chiefly a philanthropic institution, or as supplying the spiritual impulse necessary to carry on enterprises which relieve distress of body or mind, he says:

"I believe that this is only a very small part of the business of the Church. The business of the Church is not to pity men. The business of the Church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The Church cannot afford to pity them, because it knows that men, if they would but take it, have the richest and completest inheritance that it is possible to conceive, and that, rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian church is organized. To my thinking, the Christian church stands at the center not only of philan-

thropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life."

C. A. M.

Notes

The governor has appointed Stuart Morrow, the superintendent of the Sunday school of the First Unitarian Church of Oakland, to be a notary public for the county of Alameda.

Rev. Stephen Peebles, of Goshen, Ore., has recently been called to part with his wife, with whom, for 52 years, he has walked in peace on life's blessed journey. In his loneliness he turns to his daughter in Colorado, where he formerly lived, and to the Northwest he soon will be but a pleasant memory.

The influenza seems to have been brought to terms in Santa Cruz. Hackley Hall as a hospital has ceased to be. At one time it harbored 23 patients. During its occupancy there was only one death, and that of a patient who had double pneumonia when she entered the hospital.

Rev. John H. Lathrop of Brooklyn comes to California as a Billings lecturer in February, preaching several Sundays in his former pulpit at Berkeley in supply for Rev. H. E. B. Speight, serving as chaplain in France. On February 16th he will preach at Palo Alto, Rev. Bradley Gilman filling the Berkeley pulpit.

Mr. Henry Ware Eliot, the oldest of the sons of Rev. William G. Eliot, D. D., of St. Louis, died suddenly in that city on Jan. 7th.

The Pomona Church at its recent annual meeting had the satisfaction of hearing encouraging reports from its

officers. All obligations had been met and there was something in the treasury to meet the expenses of the coming year. Rev. Francis Watry was re-elected as minister and the board of trustees elected and organized by the election of A. N. Bates president, Mrs. Pauline Knudson treasurer, and Miss Mary T. Bowler secretary.

Rev. H. E. B. Speight writes from St. Nazaire, France:

"I am at the headquarters of a large area or base which comprises five French departments and covers a large number of camps, hospitals and instruction schools. We have had just about 50 chaplains in this area and the job of the base chaplain is to direct their work, handle their reports, assign them as they are needed, co-ordinate their work, handle emergencies in places where there are no chaplains, look after the wounded and sick passing through, etc."

Rev. O. P. Shrout of San Jose, in a recent sermon said: "We are coming into a new age, and man is going to insist that more attention be paid to human nature; he comes claiming his divine birth-right from his Father. Our generation has as much reverence for God as the older ones, or even as modern Germany, but we know that man has his rightful place in the universe. With a religion in which God and man are balanced, autocracy in church and state will die, war will be no more, and we shall go on to infinite unfolding. With all reverence I say that God without man is incomplete, unfinished; so the supreme inculcation of this war is manhood lifted to the dignity of Divinity, the exaltation of humanity, to better understand the greatness and goodness of God."

Rowland W. Dodson, former Alamedan, has been awarded the *croix de guerre* by the French government. He is still a member of the French military forces. He is the son of the Rev. and Mrs. George R. Dodson. His father was for ten years pastor of the First Unitarian church of Alameda, later going to St. Louis, where he is pastor of the Church of the Unity.

Young Dodson won his decoration while serving with an artillery regiment operating the famous French 75s. For a time he was a camion driver, comrade of Leroy Krusi, also of Alameda, the latter later transferring into the American army.

Should any one of our subscribers happen to have the copies urgently needed to complete files, and be willing to part with them, we would be very grateful to receive any of the following: Vol. 20, 1912, Nos. 4, 5 and 9; Vol. 21, 1913, No. 8; Vol. 22, 1914, Nos. 6, 7 and 10; Vol. 23, 1915, No. 3; Vol. 24, No. 11.

Rev. and Mrs. E. J. Breuer of Ware, Mass., are spending a few winter months at Redlands, and Mr. Breuer is announced to preach at Long Beach at an early date.

During the first year of food administration (ending July 1, 1918) the average of farmer's prices increased 23 per cent upon the Department of Labor basis, while wholesale prices—that is prepared food—decreased very materially. The deduction in middlemen's charges through elimination of speculation and profiteering was from 15 per cent to 30 per cent.

The following resolutions were adopted by the Fresno Church in respect to the memory of Julia Fink Smith:

"Whereas, God in his infinite wisdom has taken from our midst Mrs. Julia Fink Smith, one of the most beloved members of our church and of the community, and

Whereas, the results of her generosity will long continue and her noble influence abide in the lives of those left behind, and

Whereas we, the members of the First Unitarian Church who have known and loved Mrs. Smith feel her loss as our personal loss; therefore,

Be It Resolved, that we hereby express our thankfulness that such a life has been lived in our midst and that we extend to Mrs. White and her family our sincerest sympathy in their sorrow, and

Be It Further Resolved, that a copy of these expressions be spread upon the minutes of the church."

Correspondence

Jan. 17, 1919.

Editor Pacific Unitarian:

I note an article in your last number in which the writer thought the word Unity was inimical or gave a wrong conception to the average layman.

I have never thought that the statement of "Unity" was especially suggestive of theology, at least in the orthodox sense, but that it was rather a rational, scientific and logical conclusion, and for this reason might be too cold in that connection for the general lay mind to accept. Surely "Unity" would apply to all concepts of God. Speaking about our Unitarian concept of Jesus, some differences here would be natural as our church rather *emphasizes principles above personality*; the orthodox place the person *first* and foremost, the inference of which is that the world received its first principles through the man Jesus. It may be, however, that the Unitarians have not sufficiently emphasized the wonderful and lovable character of Jesus as the greatest human exponent of principles, as no man ever has exemplified principles upon this earth as has Jesus of Nazareth. The Unitarian belief is reached by rational deduction, while the orthodox is founded upon the honored and time-worn statements of creed, dogmas and ancient history, especially as personalities it has much of the idolatry of the personal in it, the latter is bound to follow where personality is held paramount. Of course, there are diametrical differences, both in attitudes toward life and the methods upon which we found our belief that we find is in accordance with the full and free phenomena from any and all quarters. Very sincerely and fraternally.

Jesse M. Emerson.

Happy is he who, freed from all illusion, shall reproduce in himself the celestial vision. By the uprightness of his will and the poetry of his soul, shall be able to create anew in his heart the true Kingdom of God.—*Ernest Renan.*

Contributed

The Use of the Bible

By John Carroll Perkins.

Many of us have lived long enough to witness a complete circle in the use and understanding of the Bible. We can recall when most people read the Old and New Testament with a certain sense of awe, under the theory that here was the actual word of the Eternal, accurate, sufficient, altogether inspired, not only in its meaning, but to some extent in its text, its chapters, its paragraphs and punctuation. People read a chapter, or a verse, each day in a kind of transport, not so much that they understood what they read, but they had a kind of satisfaction in feeling that they had come into contact with the "highest." Their mood was one of devotion of spirit. They trusted that they thus had done a religious act, engaged in a moment of worship, and at all events their eyes had looked upon the word of God.

Then came a period of very serious and searching study. The critical spirit that turned its mirror upon all the places of life fixed its eyes upon the reflection of the Bible also. It became the subject of discussion, and very soon it appeared that almost all the preconceived notions as to what it was in origin and how it should be read must be transformed. Scholars learned the history of the Bible, its gradual growth over the centuries, its place in literature, and the endless problems that had beset it in the forgotten ages.

Of course, this brought about a crisis. Certain ones, fearing some kind of loss and knowing no other way, cried out very loudly that the Bible as it was, in its most literal interpretation, must be regarded either as the only Word of God, or as the most preposterous piece of deceit the world had ever known. Before this dilemma many gave up religious faith, lost interest in the Bible, and the regard for scripture passed out of their notice. Others, more persistent, longing for a closer knowledge of religious truth, with a genuine desire to know the life of God in the human soul, soon found themselves

turning back by the very nature of the case to the Hebrew and Christian writings, because nothing else that they could find quite met their burning needs. That is, they rediscovered the Bible, not by the paths of its tradition and authority, its historic and dogmatic claim; but by its vital answer to what any human soul requires. They discovered that in the great episodes of life, the episodes of birth, of growth, of trial, pain and loss and death; as well as those of joy and hope and confidence and gain and the vast trust of immortality, that other souls had passed that lofty and profound highway before and left their record; faced their doubts and fixed their faith in a profound literature of life.

I have called this a circle. It is not so much a circle as it is a spiral. The plane attained was not the level which the fathers knew, albeit the religious experience is much the same in all ages. The spiritual longitude was that of all who ever sought to know the truth. It is the latitude which is higher.

As a result we are no longer in the mood of contrasts, to balance one theory of the Bible over against another. We have no need to speculate about it. It requires no artificial or dogmatic props. What we care for is the light it throws on life, its suggestions of righteous conduct, its glimpses of eternal truth, the refuge it points out for a soul in its trouble and its sure conviction that underneath all our needs are the everlasting arms.

In this mood we may read the Bible in a natural and normal way, finding there the spiritual inheritance of ages; finding, too, the perfect inspiration for whatever task or call our present or our future hope shall have a summons for. "The letter killeth but the spirit giveth life."

The path of duty is the way to glory:
He that walks it, only thirsting
For the right, and learns to deaden
Love of self, before his journey closes,
He shall find the stubborn thistle bursting
Into glossy purples, which outredden
All voluptuous garden-roses

—Alfred Tennyson

The New Nationalism

By Felix Fluegel

Nationalism has taken on an entirely different aspect since the declaration of war in 1914. National particularism which resulted in the subordination of internationalism to the interests of a single nation has fallen into disrepute with all believers in international justice, for with national particularism comes inevitably the display of armed force, the very thing we today are attempting to destroy. We may find it difficult to part with our old customs and ways of thinking: we may, indeed, regard it wholly inadvisable to introduce radically different ideas into our system of government, believing that a slow process of evolution will result in the same measures being introduced, only with greater deliberation on the part of our law-makers. This method may, in the end, be the most effective way of bringing about real progress, but it is in human nature to feel irritated at the slowness of such evolutionary progress.

There seems to be a common belief prevalent among those living in a republic that the dominating factor in political affairs is public opinion. That public opinion as such is a slow-moving, often regressive force is never thought of. "Changes will come when the will of the people demand that the order of things be improved upon." But such is not the case. The *will of the people* is often a very evasive term and it allows of the most elastic interpretation.

It must be borne in mind that there is always an outside force that guides public opinion. The *will of the people* is usually the will of those who hold strategic positions in the government. Whether the world will adopt permanently internationalism or decide to perpetuate national particularism as a *sum-mum bonum* depends not so much upon the will of the people, as it does upon the national leaders who formulate public opinion. Let a large group of newspaper editors and politicians decry internationalism and public opinion will swing irrevocably against that great principle which today fills the minds

of the most capable men and women of all nations.

Unbridled selfishness which has marked the economic, political and even social activities of nations in the past will have to disappear when peace has finally been concluded. But we do not expect that racial differences, nor differences in language will be overcome, at least not for many decades. Nevertheless we cannot conceive of a world, after the present peace conference has ended, in which international dishonesty will have a place. Open diplomacy and a friendly feeling toward all nations *by all nations* will be the keynote of the new nationalism, which we confidently expect will replace the national particularism of the pre-war period. To accomplish this great end will have been worth the overwhelming sacrifices the world has been forced to make in the past four and a half years.

What Are "Good" Actions?

Stuart Morrow.

(A talk to the Sunday school of the First Unitarian Church, Oakland.)

You may recollect that when I spoke to you a couple of Sundays ago I told you three things. The first was that in that other world where you are all going after you leave this world it is only your character that will count. The second was that the reason you are put into this world is to give you an opportunity to train your character to be good. And the third thing I told you was that the way to train your character to be good is by constantly exercising yourself in thinking, speaking and doing good things.

And so the next point to be considered is, what are good things and how can you always tell good things from bad things?

I know that there are many boys and girls who might consider it a very easy matter to tell good things from bad things. But it is not at all as easy as it looks. For, before you can decide that an action is really good, you have to examine not only the action itself and its consequences, but also its motive, or, in other words, the reason why that action was done.

When you perform an action of any kind you generally have some reason for doing it, and that reason may be altogether different from what appears to be the reason. But, nevertheless, if it were not for the *real* reason (carefully hidden away, perhaps, at the back of your head) the action would never have been done.

So you may do what *seems* to be a good, kind action, and yet your real motive or reason for doing that action may be one that is unkind and wicked.

Suppose you were riding in an automobile and you saw a man you know lying unconscious on the road, and you stopped your car and lifted the unconscious man into it, and drove him to his home and helped to carry him into the house. All this would seem to be a very good kind action on your part.

But, if it came out that your real motive for taking the man into your car was that you might have an opportunity for searching his pockets and for stealing any money he might have with him, why then your action would take on quite a different complexion. And an action such as this would certainly not train your character to be good, although to people who did not know your real motive, your action in taking the unconscious man home in your automobile would have seemed kind and charitable.

But your real motive was not to help the man (which would have made your action a good action). It was to steal his money, which made your action a bad and wicked one.

And so you can see from this that it is a pretty good test of any action just to ask yourself, "For whose sake is this action being done?" "Is it being done purely to help someone else?"

Because an action done purely and solely to help someone else can never be anything but a good action, that is, an action that will help in training your character to be good. While actions that are done only for your own advantage and without any regard for other people's will, on the contrary, train your character to be bad and mean and unlovable.

"But (you may say) is it wrong

then for me to help myself or to do anything for my own advantage?"

Certainly not; it is not only right for you to help yourself, but it is your duty to do so, because if you do not help yourself you will not be able to help others. But the point is that in doing things for your own advantage you must not forget to think of other people, too.

For this is where the real danger to your character lies—that in trying to help yourself (which is quite right and proper) you may leave everyone else entirely out of consideration.

And, if you make a practice of doing this, then no matter what advantage you gain for yourself, your character will be bad and mean and selfish.

For example, it is a good thing for a boy to have a strong, healthy body, and, in so far as his actions tend to give him a strong, healthy body, his actions are good actions, because with a strong, healthy body he can be of much more use to others as well as to himself, than if he were weak and sickly.

But, if a boy's only motive in trying to make his body strong is that he will be able to bully and tyrannize over other boys who are not so strong, then his motive is a bad one, and this changes the character of his actions.

So also it is a good thing for a boy to obtain a good education and training for his mind, but if his main motive in obtaining that education is merely that he may be better able to push himself along in this world and grab all he can for himself without any regard for other people, then his motive is not a good one at all.

It is a good thing for a girl to look nice and pretty and neat, and the time she spends in making herself look nice and pretty and neat is time well spent, if her motive is to give pleasure to others as well as to herself. But if her only motive in making herself attractive is to be able to look down upon other girls and say mean things about them, then her motive has changed the nature of her action altogether.

And so, you may lay it down as a general rule that a desire to help others is always a good motive, and that the

thoughts, words and actions that proceed solely from a desire to help others are good thoughts, words and actions in the sense that they are helping to train your own character to be good.

But when you do things for others, not from any real desire to help them, but because you are forced to, or because you think you have to, such actions are of no value in training your character to be good, and, in fact, can hardly be considered as good actions at all.

For example, when you contribute money to a good cause, your motive may be to do what you can to help that cause along, and this being a good motive, your action is a good action, however small your contribution.

But, on the other hand, you may contribute not from any real desire to help the cause, but because you don't want people to talk about you for not giving, or because you want to advertise your generosity or some such motive as that.

And, in all such cases, however large your contribution may be, your character is not benefited by your action one little bit.

Now, I want you boys and girls to think of this when the little envelope is passed around the class for your offerings.

If you drop a penny or a nickel or a dime into the envelope, and you feel that you are giving that coin from a real desire to do all you can to help the Sunday school, then your motive is a good one, and, no matter how small your offering, your action has a good effect upon your character.

But if you drop in, say a penny, only because you feel that you are expected to give something, and you pick out a penny because it is the smallest coin possible, then you might just as well give nothing at all, so far as any good effect upon your character is concerned.

For, always recollect, that behind your action is the motive, and that it is the motive more than the action which influences your character.

As many as are led by the Spirit of God, they are the sons of God—*Rom. viii, 14.*

In Memoriam

Julia Fink Smith

At her home in Fresno, on January 16th, there passed from earth a woman whose life was closely interwoven with the history of the community.

Mrs. Julia Fink Smith was a native of the state of New York, and was 92 years old. She came to California in 1852 by way of the Isthmus of Panama, and made her home in San Francisco until 1876. Her husband, Lyman Kendall Smith, died 60 years ago.

For many years she has made her home with her sister, Mrs. T. C. White, who survives her. She went to Fresno 42 years ago, one of a group of seven remarkable women who formed the Central Colony, the pioneers in the great raisin industry. Mrs. Smith became the owner of the Raisina vineyard. Upon selling this property she moved into Fresno, which she has seen grow from a straggling village to a great city. She was a very public-spirited woman and in many ways a public benefactor. Her name will long be remembered in Fresno as the donor of the Fink Smith playground, which occupies a block bounded by B and C streets and Trinity and Amador streets. It was given five years ago and was the fourth of the playgrounds given for the use of the city's children. She added to her gift by erecting a fence to enclose the grounds, and adorned the entrance with a masonry gateway, and wrought iron gate. She also donated the physical exercise apparatus.

To the last she kept up her interest in the welfare of children, and was in turn loved by them, as they showed on many occasions when she visited the playground.

The gift of the playground to the city was only one of many others that she made to various causes. She was a member of the Unitarian church, and donated the lot on which the present church stands at the corner of O and Tuolumne streets. She was a generous supporter of the Fresno Welfare League for the benefit of needy women and children.

Although not one of the charter members of the Parlor Lecture Club, she was one of its earliest members, and continued her membership up to the time of her death. She was one of the originators of the Leisure Hour Club, which devotes itself to literary work. Advancing age prevented her frequent attendance at club meetings, but she always showed interest in the affairs of both clubs. She also took an active interest in the work of the Y. W. C. A. and many other organizations for helpfulness.

She was a woman of good mind and was remarkably bright and cheerful to the last. Her interest in life was keen and her faculties seemed unimpaired. She had an indomitable spirit and lived and died with courage and good cheer.

Emily Wright Burr

With the going out of the year, passed into the beyond one of our gentlest and most esteemed members, Mrs. Clarence C. Burr, from childhood a resident of San Francisco. She received her education here, graduating from the grammar and high school, crowning her school days by being elected May queen. She early married Clarence C. Burr, and they celebrated their golden wedding in the fall of 1917. She was actively interested in social and church work and by her gentle and persuasive manner exerted wide influence for good upon her generation. She was among the first to organize the Channing Auxiliary, the Flower Mission and the Society for Christian Work of the First Unitarian Church, and was ever ready with a helping hand to further every good work. She was a charter member of the California Club, and was recognized as one to be depended upon in all philanthropic effort. She will be missed by a large circle of friends and relatives, who have long shared her gentle and genial companionship.

E. W. J.

It is *lack of faith* that makes many men accept a creed which reason would tell them is purely fantastic!—*Felix Fluegel*.

Selected

A Dynamic Heaven

By Pauline Jacobson.

"Heaven is a community of the unique, where each individual is of infinite worth to the whole of mankind."

Rev. C. S. S. Dutton of the First Unitarian church, in this single sentence, delivers the key that opens the door to the New Heaven—the dynamic Heaven.

"Heaven is not a question of locality, but a place where people can express themselves.

Heaven is not a question of geography, but of the Heavenly Mind.

"The function of the Heavenly Mind is to discover people to themselves—to help people express themselves.

"The Heavenly Mind is the Living Mind.

"The only Living Mind is the Expressive Mind.

"The Heavenly Mind exalts persons over things. He reveres his inferiors. He reveres all persons as ends, not as means to be used for ends.

"The Acquisitive Mind cannot be the Heavenly Mind because it cannot be the Expressive Mind. The activities of the Acquisitive Mind are all directed to an accumulation of things which crowd out personality. Life is something more than a collection of a lot of things.

"Whatever crowds out personality is of the Devil.

"The mechanical age can never be the Golden Age because it exalts things and crowds out the personality.

"The Prince of Darkness loves the Provincial Mind. Such a mind seeks to destroy all expression except that which is poured into its own narrow particular mold.

"The Heavenly Mind is the mind open to the appreciation of another's point of view. The Heavenly Mind seeks always deep, fundamental points of agreement between another's point of view and his own.

"Being comes before doing. No man can have the Creative Mind until he views himself and others in the light of eternity instead of time.

"The exploiter cannot have the Heavenly Mind, for he cannot have the Expressive Mind. He looks upon an individual in relation to his economic value, and not his worth. He inquires of a vagrant, 'What is his economic value to society?' and answers, 'Nothing.' The Heavenly Mind, making inquiry of the same vagrant, sees the vagrant not in the light of time but of eternity, and asks, 'What is his worth?' to which he makes answer, 'As a unique soul—of infinite worth.'

"The greatest of the Heavenly Minds is Christ—'In so ye do it to the least of these, my brethren—'

"In short:

"Heaven is an orchestration of humanity, an orchestration to spiritual ends.

"The Divine Trinity is truth as expressed in science; beauty as expressed in art; the good as expressed in religion.

"Heaven is a place where the supreme art is to bring people to live their lives, where—

—'no one shall work for money, and no one shall work for fame,
But each for the joy of the working, and each in his separate star,
Shall draw the thing as he sees it, for the God of things as they are.'

"Heaven is our own striving after perfection.

"Heaven is here, now, nowhere."

Such are a few of the sparks emitted from a most brilliant talk by Mr. Dutton in answer to "What and Where Is Heaven?"

To attempt to reproduce the whole or a part or the gist even of his Heaven as "the community of the unique" is not for the lay mind. I can only hope roughly to outline what I conceive to be the fundamental trend. And I trust that Mr. Dutton, in justice to himself, and to those readers who are interested in this modern dynamic Heaven, will openly come to redeem any departure on my part.

In Mr. Dutton's "community of the unique" we have a divine ground for the revolutionary movement which is

sweeping over the world like a forest fire; a divine authority for the rapid spread toward a world democracy; and a new light on the world-old problems of evil, immortality and God.

In Mr. Dutton's "community of the unique," I take it that God is King over subjects subservient to His will; God as Creator fashioning His creatures out of clay; God as Father to Son, must be eliminated for God somewhat after the conception of the poet Kahlil Gibran:

"My God, my aim and my fulfillment; I am thy yesterday and thou art my tomorrow. I am thy root in the earth, and thou are my flower in the sky, and together we grow before the face of the sun."

The absolute reality in this "community of the unique" becomes the whole society of minds, where each member is primordial, self-directing, unique, eternal, co-equal, every member equal to every other and equal with God, who is the central and harmonizing Head of this primordial society.

God becomes dethroned from His old position to take a place as a Divine President in a divine democracy. He is the Center of a Divine circle. He is the defining standard, the final goal, the "pattern on the mount." This constitutes His unique position and activity. And the "Kingdom come in earth," "the deed done at the foot of the mount," the heavenly mind and the expressive mind of Mr. Dutton I take it to mean just this—the building of this divine pattern of a Divine Democracy into the everyday walks of life.

Herein we get our assurance of immortality and our moral order. The moral consciousness in this "community of the unique" would then not spring from some law operating from without, but would be simply a recognition by each of the eternal equality of the other, and each with God. This would be the virtue of virtues arising spontaneously from the inner being of each.

Freedom would be just this same recognition. In the most profound sense, "The truth shall make you free." In this truth I take it is what Mr. Dut-

ton means when he says a "man comes to himself." And it is this profound "coming to himself" that is the ground of the present-day revolutionary movement. Evil becomes, then, ignorance of this recognition, or inability to put it into expression everyday life.

"Not a few," continued Mr. Dutton, "I suspect, conceive of Heaven as a foreign good. They think of it as a distant country to which we are conveyed by an outward agency. To most, perhaps, the chief idea of Heaven is that of splendor and radiance. The ideas of static heaven that still prevail are poetic conceptions of oriental luxury, and belong to the romance of religion. Of such poetic conceptions I am inclined to take rather Virgil's view of heaven in his Sixth Book of the Aeneid of 'immortal athletes who play and wrestle long,' a place where are found all who achieved new art, 'to make man's life more blest and fair.'

"It should be borne in mind that the Christian Gospel leaves undetermined the period and place of restoration—that we call it 'hereafter' and know not when it is; that we call it 'Heaven' and know not where it is It is characteristic of Christianity to be indifferent as to the time and locality of the events in which it excites our faith. It scatters great and transforming ideas that are eternal. Early or late, near or far, are alike in the eye of God. Worlds above and world below—they are all mansions of the Father's house. That is the sweep of the Christian Gospel. The Christian is sure that 'there never can be one lost good.' So his affections are indifferent as to the localities beyond the grave. In a word, then, the question of 'Where,' considered geographically, is to the thoughtful Christian a mere triviality.

"Now as to the question, 'What is Heaven?'

"Heaven is not that of splendor or radiance. It is not the Mount of Transfiguration. It is rather the deed, the act, done at the foot of the Mount. Heaven is the perfection of the mind—the mind raised to celestial truth and

virtue; a mind unfolding its best powers and attaching itself to great objects. The disinterested, and moral strength, and filial piety, and creative energy of the Christians are not mere means to Heaven, but Heaven itself, and Heaven now. The pure mind carries Heaven within itself and manifests that Heaven in all around.

"Heaven is the City of the Living God, the innumerable company of Living Men.

"I would stress the word 'living.' It is the Quick in will, in thought, in virtue, in sympathy. A man must use his will; he must live for another; he must believe in God. A man is in Heaven when he has stirred himself to Be and Do. A man is on the road to Heaven when he conceives his mission in life to be—to create something uniquely his.

"It is said of the Prodigal Son that 'he came to himself.' Most people stress the return of the Prodigal to his father's house and the 'fatted calf.' But the Prodigal does not lean on his father. His father could have done nothing for him had he not first 'come to himself.' Each man must 'pull his own weight,' as the saying is in a rowing crew. 'The Drain Man' in the 'Servant in the House' comes to himself; when ascending from having fixed the drain underneath the church he strikes his chest and says, 'I'm sum' at. I'm sum' at'—meaning 'I'm somewhat.' In that 'I'm sum' at' he stood up in a new dignity, as a spiritual being. He stood upon his own feet as a unique being with a spiritual consciousness.

"Now, a man must first say, 'I'm sum' at'; he must first 'come to himself' before he would move Heavenward. When a man does this—realizes himself as a living, creative unit—he looks out of the soul's east window of divine surprise. He begins to live and think and act as though he could never die. 'That,' says Vauvenargues, 'is the condition of all true living.' Then it is that a man's moment is 'one and infinite.' He believes, as Emerson says, 'in the negligency of that trust which carries God with it

and so hath already the whole future in the bottom of the heart.'

"Heaven is a place where we can go on expressing ourselves. The restless activity of life—what Bergson calls the 'creating urge'—is but a pressing forward toward a fullness of good not to be found on earth, and indicates our destination for a state more beautiful than we can now conceive. The voice of our whole nature, indeed, properly interpreted, is a cry after higher existence, where we can have a fuller and deeper expression. With the living man it is 'ever not quite.'

"But Heavenly perfection is, in truth, revealed to us in every pure affection of the human heart and in all that uplifts the soul. Heaven is only purity, wisdom, joy, peace in their perfected forms, for all these things are in essence infinite. The soul progresses in them. So it is not a static thing; it is dynamic.

"The happiness of Heaven is activity. It is power. It is clear thought. It is love of truth. It is love of right. It is strengthening friendships and efficient sympathy. It is the outflow of our sympathies and attachments, and the communication of nobler blessings to our fellows.

"By the happiness of Heaven I understand the mind, rising through acts of pity and virtue to an enlarged, sublime, creative power of thought—such as is shadowed forth by the mightiest efforts of men on earth—and to a pure love, of which we have presages in the most heroic lives recorded on earth. . . . It is good for us to remember that no other Heaven than that which is found in our own striving after perfection would be a good worth living for.

"So the thought of Heaven, when the thought is based on reality, is not 'other worldly.' I believe in one world at a time. If we cannot begin to live in Heaven and achieve something of Heaven here and now our chances hereafter are somewhat slim.

"It is the thought of the infinite possibilities here and now in all men and women that inspire the true Christian.

The man who has had the heavenly vision seeks in the day's work to make all things according to the pattern shown in the Mount.

"The man who has found himself realizes that life's highest function is to help others to find themselves, 'to come to themselves.' He who realizes this performs then the deed at the foot of the mount. He knows that in the lowliest of men there is the heavenly zeal when once he is stirred to 'come to himself.' People say 'Christ reigns in Heaven.' So he does. But we should never forget that it was Heaven to those about him when he taught them to 'come to themselves. . . . when he taught in a common fishing boat, when he sat at meat with publicans and sinners, when he walked the fields with common men, and when he conversed with the outcast woman. And, surely, whenever man or woman has something of his mind and spirit and will it is something of Heaven to those about them."—*San Francisco Bulletin*.

Disposing of the Kaiser

The *Evening Telegram* of Portland, Ore., lately printed a copious symposium of the varied opinions of publicists as to what should be done with the kaiser. Most of the contributions were vitriolic and valueless. Rev. W. G. Eliot, Jr., made a contribution that included suggestions as to things of larger importance. He said:

"The world war has demanded and deserved the undivided attention of the American people and immeasurable sacrifice. From now on world reconstruction must have that same undivided attention and, if necessary, equal sacrifice. Otherwise the stupendous cost of life and pain will be an unliquidated debt, and our heroic soldiers will have suffered in vain. Therefore, what we shall do with the kaiser is a petty matter and its popular discussion silly and distracting compared to the vast issues that confront the world. Let that be done to the kaiser which will best subserve world reconstruction. The question of what the kaiser personally deserves or what will most quickly satisfy

popular clamor is entirely subordinate to the larger issue. The kaiser's fate should be left to the peace conference. If the peace conference believes that the kaiser's death would help world reconstruction, well and good. The mere death is a small matter one way or the other, and will not bring our own dead back to life. But if the peace conference believes that the execution of the kaiser might rally any considerable section of German feeling, or stiffen any remnant of autocratic power, or set the glamour of martyrdom upon an otherwise execrated name, it is to be hoped that the peace conference may have courage to match wisdom and intern the kaiser for life in the custody of the league of nations. The sooner the tin-can carnival and the "can-the-kaiser" riot are over the better, and the sooner we all make up our mind to give thought and sacrifice to the restoring of world-order and the creation of just conditions of life and the increasing of good will, the better. Germany is defeated, and for this I solemnly thank God; but Germany is not finally conquered until she sees that we were right and she was wrong. Prussia is beaten, but Prussianism is not confined exclusively to Prussia, and a continuing war must go on at home and abroad wherever barbarism, brutality, arrogance, ruthlessness, lust, the spirit of suppression, the exploiting and predatory spirit, jingoism and unchivalry show their repellant heads."

Prayer

"Eternal God, Thou art the enduring Spirit within our spirits, and the unfaltering purpose within our life. Unresting and unhasting, Thou art working in this world. With power majestic, through all the ages, Thou dost move on to the fulfillment of Thy designs. Before Thy face the generations of men rise and pass away; but Thy life shall not wane and Thy light shall not be dimmed. Grant that we consecrate ourselves to Thee, and find the meaning of our lives in fulfilling Thy will. And may we, with reverence and with gladness, serve the purpose of the Eternal. Amen."

Resolutions for 1919

(Seattle University Church)

- I will be generous.
- I will learn self-control.
- I will hasten to give sympathy.
- I will make my home peaceful, joyful, pure.
- I will perform my social, business and public duties with integrity.
- I will worship faithfully in my church.
- I will read some great time-tested book each month.
- I will be eager in all Christian Service.
- God my guide; man my friend.

A Prayer of Robert Burns

- O Thou unknown, Almighty Cause
Of all my hope and fear,
In whose dread presence, ere an hour,
Perhaps I must appear!
- If I have wander'd in those paths
Of life I ought to shun;
As something, loudly, in my breast,
Remonstrates I have done;
- Thou know'st that thou hast form'd me
With passions wild and strong:
And listening to their witching voice
Has often led me wrong.
- Where human weakness has come short,
Or frailty stept aside,
Do Thou, All-good! for such Thou art,
In shades of darkness hide.
- Where with intention I have err'd,
No other plea I have,
But, Thou are good; and goodness still
Delighteth to forgive.

Religious beliefs are but human emotions. A certain creed can but approximate the religious feelings of an individual. To meet the religious needs of a nation it would almost be necessary to have as many creeds as there are individuals!—*Felix Fluegel*.

I despise the superstition of a fanatic, but I love the religion of a man.—*Robert Burns*.

Persons are our opportunity; and even the richest and most favored are in need of sunshine and sympathy. Situations are our opportunities; every act and word which suits the occasion helps to bring the kingdom nearer.—*Charles Gordon Ames*.

Flashlights on San Francisco From 1864

Charles A. Murdock
(Before Chit-Chat Club)

PART III.

San Francisco's early ambition for acknowledgment as an educational center provokes a smile after this interval of time. In 1859 in the basement of Calvary Church, the City College was projected. Its expectations were high. The following year the 50 vara lot on which the City of Paris now stands was bought for \$10,000, and quite pretentious buildings were erected. In the modest language of the chronicler: "It is intended that this seat of learning shall in all respects vie with the far-famed institutions of the Atlantic states"—meaning, no doubt, Harvard and Yale. To provide for the time when the city site should prove inadequate, 25 acres of land on the San Bruno road were purchased.

When I came to the city it was a respectable private school. When the building was removed a cheap structure called the Wigwam took its place. It was often used for political meetings and is pleasantly associated with a rattling good speech by Ex-Congressman Tom Reed,—the speaker of the house, sometimes called the "czar." Oratory was appreciated in those days. Henry Edgerton and Tom Fitch were our local pride, but we enjoyed Beecher, and I especially delighted in a very clever political address by Carl Schurz. It was given in Platt's Hall, of course. He said that what the country needed when Hayes was elected president was a poultice—and that it got it.

Lectures were largely in vogue, with wide range of topics and characters. Artemas Ward was a great favorite. When he was in Salt Lake City at one time Tom Maguire is said to have wired him: "What will you take for twenty nights in California?" To which Artemas replied: "Brandy and water." His lecture on "Babes in the Woods" was one of his best, although there was nothing in it about either. Dr. John Lord Love, of *Beacon Lights of History* fame, drew large audiences, though he

seemed to me to be devoid of an historic mind. He was a partisan, and delighted in praising his heroes and abusing those he did not approve. His lectures on astronomy were evidently of an early vintage, since no allusion was made to the spectroscope. But people enjoyed his animated tirades and the Mercantile Library Hall was generally full. One of the best lectures I ever heard was Mark Twain's first effort, on his return from Hawaii in May, 1866. His drops from the sublime to the ridiculous were a new experience. Charles Kingsley, visiting us in 1875, told us of Westminster Abbey, and was much impressed with "The New World, beyond the New World." Louis Agassiz was an impressive lecturer, but not what would be called a popular speaker. Ralph Waldo Emerson was one of the most delightful men I ever met. He was here in 1871 and it was my good fortune to see a good deal of him. I went with Horace Davis to call upon him at the Occidental, to ask if he could give us some lectures. He smiled blandly and said he thought his daughter had put a few manuscripts in his trunk, in case they might be called for, and he would be glad to accommodate us on his return from the "Geysers." Curiosity brought a fair audience for a few lectures, but numbers soon fell off, whereat Dr. Stebbins observed: "I thought they would tire in the sockets of their wings if they tried to follow him." He was the most approachable of men. He gossiped of his literary friends as though they were also yours. He said Lowell had lately returned from London and it was great fun to hear him mimic Tennyson as he recited his own poems. Speaking of his trip out he said: "When one sees the mountains and their magnificent arches one understands how architecture came to be invented." Over the Sunday school of our church Starr King had provided a small room where he could retire and gain seclusion. It pleased Emerson. He said: "I think I should enjoy a study beyond the orbit of the servant girl."

Robert Colyer was greatly enjoyed when in 1887 he lectured at Irving

Hall. His voice was rich and beautifully burred, and his kindliness, humor and hearty good sense won all his hearers.

Mozoomdar, the saintly representative of the Brahmo Somaj, was a highly attractive man. His voice was most musical, and his bearing and manner were beautiful. He seemed pure spirit and a type of the deeply religious nature. He was not without humor. In speaking of his visit to England he said that his hosts generally seemed to think that he only required "an unlimited quantity of milk."

When I turn to amusements and let memory turn its flashlight on the stage, the spectacle is brilliant and bewildering, including, apparently, about all the world had to offer. What a procession fills the retrospect,—the Keans, Forrest, Booth, Matthews, Davenport, Barrett, McCullough, Salvini, Edward Adams, Wheatleigh, Sothorn, Barry Sullivan, Fechter, Boucicault, Irving, Raymond, Jefferson. And the ladies, bless 'em. Charlotte Cushman, Bernhardt, Ellen Terry, Adelaide Nielsen, Charlotte Thompson, Clara Morris, Mrs. Lander, Lady Don, Langtry, Jaunesheck, Modjeska, Alice Kingsbury, Lotta, and Ada Rehan. Nor can we omit our local favorites—Sophie Edwin, Mrs. Judah, Mrs. Saunders, Maggie Moore, and even Sallie Hinckley. And who can forget Dave Barry's grave-digger, or Joe Murphy's fiddle, or Chiarini's horses? Music, how it echoes! We may catalogue from memory all that half a century and more has produced. We made it well worth while for all of them to visit us. Vocal and instrumental, every form and character presented by representatives of all nationalities.

But we cannot wholly pass our own development. What sweet singers we can claim: Cornelius Sullivan, Joe Maguire, Ida Norton! How proud we were when Barnes played *Rosedale*? And how thrilling it was to see Rosa Celeste skip on the tight-rope from Cliff House to Seal Rock, and what a good open-air "As You Like It" we had in Sutro's Gardens?

We are reminded of great change in public taste when we recall the vogue

of the negro minstrel, a practically extinct bird. In 1864 there were three competing companies, and they were all good. Billie Burch was prime favorite, but Ben Cotton was a close second. A later time gave us Billie Emerson and Charlie Reed. What fun they were and how clever! When Edgar Stillman Kelley produced the Royal Gaelic march, Reed's burlesque, "The Royal Garlic," was prompt and pertinent.

Theaters recall the triumphs of the California, built for Barrett and McCullough by Ralston and his friends. They could not find as large a lot as they wanted, in the locality they favored, and finally leased from Capt. William C. Hinckley, a lot on Bush street above Kearney which he had chanced to buy at an auction in the very early days for \$60. Having bought it he had the sense and firmness to hold on to it, and when he died in 1875 it was, under the terms of the lease, yielding for ground rent \$1000 a month.

For many years we greatly enjoyed the exhibits and promenade concerts of the Mechanics Institute Fairs. Their pavilions also loaned themselves to various other entertainments, one of the most successful of which was the Carnival of Authors in 1879. In 1870 there was held a very successful musical festival, 1200 singers and 6000 in the audience, Camilla Urso, violinist.

The Mercantile Library was in 1864 very strong and seemed destined to eternal life, but it became burdened with debt and sought to extricate itself by an outrageous expedient. The legislature passed an act especially permitting a huge lottery and for three days in 1870 the town was given over to gambling, unabashed and unashamed. The result seemed a triumph. \$500,000 was realized, but it was a violation of decency that sounded the knell of the institution, and it was later absorbed by the plodding Mechanics.

In my trip to San Francisco in 1861 I made the acquaintance of Mr. Andrew S. Hallidie, an English engineer who had constructed a wire bridge over the Klamath. In 1872 he came to my office to order the printing of a pros-

pectus announcing the formation of a small company to construct a new type of street car, to be propelled by wire cable running in a conduit in the street and reached by a grip through a slot. It was suggested by the suffering of horses striving to haul cars up our steep hills, and utilized the methods successfully used in transporting ores from the mines. On August 2d. 1873. the first cable car made a successful trial trip on the seven blocks over Clay street hill, from Kearney to Leavenworth. Later it was extended four blocks. From this beginning the cable roads spread over the most of the city, and around the world. With the development of the electric trolley they were largely displaced except on steep grades, where they still perform an important function.

The completion of the Central Pacific road was celebrated with fitting pomp on May 16, 1869. Theodore F. Judah, the young engineer, who, in 1856, completed the first railroad in the state, had soon thereafter surveyed a route over the Sierra Nevada, and began the agitation for a transcontinental road. In 1859 the preliminary legislation was secured, and in 1861 the Central Pacific Company was organized. In 1868 ground was broken and on May 10th, 1869, the last spike was driven. Judah, who had labored indefatigably, overcoming almost insurmountable obstacles, died in 1863 at the age of 37. He displayed rare genius, and the naming for him of a San Francisco street is slight acknowledgment for his great service.

The coming of the railroad marked a new era in the life of California. Isolation and its accompanying provincialism were swept away. It forced competition and equality of opportunity, leveling up as well as down.

The most significant event of the second decade was the rise and decline of the Working-man party, following the remarkable episode of the Sand Lots, and Denis Kearny. The winter of 1876-77 had been one of slight rainfall, and there had been a general failure of crops, the yield of gold and silver had been small, and there was much unemployment. There had been

riots in the East, and discontent and resentment were rife. The Chinese, in no way responsible, were attacked, as the clothes line seemed the line of least resistance. But rioting brought speedy organization. A committee of safety 6000 strong, took the situation in hand. The state and the national government moved resolutely, and danger was soon left behind. Kearney was clever and had good control of himself. He was daring but knew when to stop. He was not a wild reformer, but had leadership, and used it eventually for his own advantage. He stirred up a mess that was waiting for some one, and started a political movement that had considerable influence in giving us a new constitution which frightened the ultra conservative, but did not prove so harmful as was feared, loaning itself readily to ameliorating judicial construction.

A few words are due to Adolph Sutro, who dealt in cigars in his early youth but went to Nevada in 1859, and by 1861 owned a quartz mill. By 1866 he became impressed with the idea that the depth of the shafts and the volume of the water would eventually demand an outlet to the Truckee, four miles away. He secured the legislation and surprised both friends and enemies by raising the money to begin construction. He began work in 1869, and in some way carried it through, spending \$5,000,000. The mines did not want to use his old tunnel, but they had to. He finally sold out at a good price and put the most of his fortune into San Francisco real estate. He owned at one time one-tenth of the area of the city. He planted the bald hills of the San Miguel Rancho to trees and changed the whole sky-line back of the Park. He built the baths, planted the Gardens and established a car-line that we might reach the ocean for five cents. He amassed a library of 20,000 volumes, and incidentally served a term as Mayor. He certainly did things.

In 1864 General Irvin McDowell was stationed at the Presidio, and to him we are indebted for the magnificent roads that have made it so valued an addition to Golden Gate Park.

The story of our park and how we got it is very interesting, but must be much abridged. In 1866 I pieced out a modest income by reporting for the Call the proceedings of the Board of Supervisors and the School Board. It was in the palmy days of the People's Party. The Supervisors, elected from the wards in which they lived, were honest and fairly able. The man of most brains and initiative was Frank McCoppin. The most important question before them was the disposition of the Outside Lands. In 1853 the city had sued for the four square leagues (17,000 acres) allowed under the Mexican law. It was granted 10,000 acres, which left all land west of Devisadero street unsettled as to title. Appeal was taken and finally the city's claim was confirmed. In 1866 Congress passed an act confirming the decree, and the legislature authorized the conveyance of the lands to occupants. They were mostly squatters and the prize was a rich one. Congress had decreed "that all of this land not needed for public purposes or not previously disposed of, should be conveyed to the persons in possession," so that all the latitude allowed was as to what "needs for public purposes" covered. There had been agitation for a park; indeed, Mr. Frederick Law Olmstead had made an elaborate but discouraging report, ignoring the availability of the drifting sand hills that formed so large a part of the outside lands, and recommending a park including our little Duboce Park and one at Black Point, and connecting them by a widened, sunk and parked Van Ness Avenue, crossed by ornamental bridges.

The undistributed outside lands to be disposed of comprised 8,400 acres. The Supervisors determined to reserve for a park, 1000 acres. Some wanted to improve the opportunity to secure without cost considerably more. The Bulletin advocated an extension that would bring a bell-shaped pan-handle down to the Yerba Buena cemetery property owned by the city, now embraced in the Civic Center. After long consideration a compromise was made by which the claimants paid to those

whose lands were kept for public use ten per cent of the value of the lands distributed. By this means 1,347.46 acres were rescued, of which Golden Gate Park included 1,049.31, the rest being used for a cemetery, Buena Vista Park, public squares, school lots, etc. The ordinances accomplishing the qualified boon to the city were fathered by McCoppin and Clement. Other members of the committee, immortalized by the conferring of their names on streets, were: Clayton, Ashbury, Cole, Shrader and Stanyan.

The story of the development of Golden Gate Park is known. The beauty and charm are more eloquent than words, and John McLaren ranks high among the city's benefactors.

The most interesting factor of life is the human, and I wish I could help you to realize the leading men of the sixties. But names and hints convey little. Among the prominent I might mention the law firm who were responsible for the Montgomery Block. Halleck, Peachy and Billings bulked large. Halleck became commander in chief of the army, and Billings secured the 160 acres for the University developed from the College of California, and named the new town Berkeley. Hall McAllister was the acknowledged leader of the bar. He was very able and very human. He had charm and was cultivated and scholarly. He quoted scripture with accuracy and aptitude. He was well acquainted with Horace Davis, and one day said to him: "Davis, what do the business men of San Francisco read?" Mr. Davis replied: "Very little, it seems to me, but the Chronicle." "Then God help them," rejoined McAllister. Patterson, Wallace and Stow were strong men. The first at the bar, the second on the bench, the third in politics. James McManus Shafter was a great lawyer and his brother, Oscar L., a great jurist, as was Stephen J. Field and John Curry. There were physicians of distinction, and public-spirited merchants "too numerous to mention."

Two men who deserve mention as benefactors in widely different ways are Horace Hawes, who died in 1871,

and James Lick, who died in 1876. Few mortals get what they deserve, and they must rest easy with this bare reference.

San Francisco has not been pre-eminently blessed in its press. The *Bulletin*, under Fitch and Pickering, was for a time a power. In Bartlett, Seabough, Williams and Avery it had an editorial staff of marked ability, but it grew silurian and made the dollar limit a fetich. I remember well the first number of the *Dramatic Chronicle*, and I watched with more amazement than approbation the growth of a big paper that never quite commanded confidence and respect. The *Examiner* was the forlorn hope of the damaged democracy, owned by one Moss until bought by the elder Hearst as a plaything for his son. What he has done the whole world knows. What he will do—who knows? I would like to speak of the *Overland*, the *Argonaut* and the *Lark*, but I must resist the temptation.

Politics has had a wide range,—rotten at times, petty at others, with the saving grace of occasional idealism. The consolidation act and the People's Party touched high water mark in reform. With the lopping off of San Mateo end of the peninsula in 1856, the substitution of one board of supervisors for the three that had spent \$2,646,000 the year before, and putting E. W. Burr at the head, expenditures were reduced to \$353,000. But reaction follows extremes, and in 1876 McCoppin was elected mayor and Haight was elected governor. Later came the reigns of little bosses, the spectre of the big corporation boss behind them all, and then the triumph of decency under McNab, when good men served as supervisors. Then came the sinister triumph of Rueff and the days of graft, cut short by the amazing exposure, detection and overthrow of entrenched wickedness, and the administration of Dr. Taylor, a high idealist, too good to last. But oncoming incapacity had short shrift and then came the present regime, efficient and generally honest, but somewhat lacking in ideals and a firm grasp on great opportunities.

Early in 1904 25 gentlemen (five of

whom were members of the Chit-Chat Club) formed an association for the Improvement and Adornment of San Francisco. D. H. Burnham was invited to prepare a plan, and a bungalow was erected on a spur of Twin Peaks from which to study the problem. A year or more was given to the task, and in September, 1905, a comprehensive report was made and officially sanctioned, by vote and publication. To what extent it might have been followed but for the event of April, 1906, cannot be conjectured, but it is matter of deep regret that so little resulted from this very valuable study of a problem upon which the future of the city so vitally depends. It is not too late to follow its principal features, subject to such modifications as are necessary in the light of a good deal that we have accomplished since the report.

I find it utterly impossible within decent consideration of my time or your patience to extend this survey to the present time or even to do justice to the days that ante-date your experience. I have tried to offer glimpses of occurrences with which you are presumably not familiar, but I regret that so much must be passed. The literature of the early days, the philanthropies, the beginnings of associations now prominent and many other things of interest must be left untouched. My primary purpose is to emphasize matters that may help you to appreciate and understand the *spirit* of San Francisco, which, after all, is the vital concern. The more clearly we understand why we are what we are the better prepared will we be to guard against inherited tendencies and to supply the deficient. Our virtues and our vices are natural products. The seed and the soil account for them. Our inheritance, on the whole, has been good. Probably no community on earth has been blessed with greater racial and temperamental variety. People of all sorts and of contradictory tendencies contribute to a well-balanced public opinion. If we have acquired breadth it is a natural result. Our moral standards are neither very strict nor very lax. We are uncommonly independent,

and have slight regard for the opinions of others. This may, or may not, be to our credit. We feel no awe for authority as such, and are quite reckless of appearances. We rather enjoy flaunting our indifferences to some things that others deem important. We are a little disposed, when we pray, to lift up our eyes and say: "We thank thee, O Lord, that we are not as other cities, especially Los Angeles."

We have our faults. We are not over-modest. We are prone to take chances. The lure of the Comstock oppresses us still. We are a trifle self-conscious. We rebel at small economies and methods of thrift. Perhaps our most serious short-coming is wide acceptance of a view of life that makes ease, comfort, and pleasure its end, disregarding social responsibility and individual obligation. One manifestation of this is neglect of public duty. What the city suffers from laziness and indifference in neglecting to vote is not to be estimated.

But San Francisco is sound at heart. She is generous, sometimes prodigal. She is ready to do her part. She is good-natured, and keeps her head, whatever happens. She has suffered, and profited by it. She is not indifferent to fate because she does not care, but because, deep down, she has faith. Her weaknesses are those of healthy but thoughtless youth. Her lack is the high idealism that lifts life above the merely material and makes it full and free. There are indications that she is finding her soul. These days of deep trial and clear call to duty are arousing the best in men, and shall not the city be lifted up?

In 1862, when San Francisco's generosity saved the life of the Sanitary Commission, Dr. Bellows was moved to say: "I can only stutter: Noble, tender, faithful San Francisco, city of the heart! Commercial and moral capital of the most humane and generous state in the world."

I like the phrase "City of the Heart" and may San Francisco always be less concerned to be big of body than great of heart.

I have tried to survey for you the

strong foundations laid in the sixties. We are still building the great cathedral of a city. In closing let me offer a paraphrase of Bret Harte's familiar poem:

San Francisco Today

No more "indifferent of fate;
Thou sittest at the Western Gate."

As fleecy fog on sunlit day,
Have youthful follies burned away.

Thy recklessness and petty pride
Thy onward march hath pushed aside.

For thou hast lived, and seen the light,
And chosen for thy goal,—the right.

"To serve the City of the Heart,
Help us, O Lord, to do our part!"

From the Churches

BELLINGHAM—Considering the serious conditions occasioned by the influenza epidemic our church has done very well. Mr. Baker was a victim of the complaint and sensibly went to a hospital for treatment that his family and friends might not be endangered. He made good recovery and we hope for no further interruption.

At our annual meeting, Rev. John C. Perkins and his wife kindly came up from Seattle, bringing cheer and courage in large measure.

BERKELEY.—We have heartily enjoyed the pulpit supply of Rev. Ambrose W. Vernon, who now returns to the East. Rev. Clarence Reed officiated on Jan. 26th. Rev. John Howland Lathrop, our former minister, now of Brooklyn, New York, will be with us on the 2nd and 9th of February, and on the 16th will exchange with Rev. Bradley Gilman of Palo Alto. He will be with us at our annual meeting and dinner on Feb. 13th.

FRESNO.—On January 26th our church was opened for a service marking the visit of the Field Secretary, who filled the vacant pulpit. Fresno has been among the most faithful of California communities in combatting the epidemic of influenza, strictly enforcing the mask insisted on by the health authorities. Conditions are much

improved and it is likely to be discontinued at an early date.

After the service a meeting with the trustees was held and after a thorough consideration of conditions, Rev. Thomas Clayton was unanimously called to the vacant pulpit and it was determined to resume the church services on February 9th.

The church building was erected during Mr. Clayton's former administration, and it is hoped that many who have strayed away or dropped out, under the somewhat desultory ministries of the past four years, will be called back, and that a really strong church will be re-established at this important point.

At a recent meeting of the trustees appropriate resolutions were adopted expressive of respect for the memory of Mrs. Julia Fink Smith, one of the founders of the church.

LOS ANGELES.—Chronologically considered, the church events of the last month are about as follows: New Year's Eve party, most successful in numbers, variety of program and interest, and which it may be said in passing continued well into the New Year. Rev. Clarence Reed gave an admirable talk before the Social Service class on "Christ and Zoroaster"; and Mr. C. K. Pittman gave the young people one Sunday evening an excellent review of Rihbany's "America, Save the Near East." In this connection it may be well to note that the church collection for Armenia was two hundred dollars. The annual meeting early in the month was attended by one hundred and fifty. Reports were read from all sections of the work, and were distinctly encouraging, spite of influenza, the breaking up of the usual financial channels, and other extraordinary hindrances. Twenty new members have lately been welcomed into the church, and it is good to find them entering into the activities, on the board of trustees, and in other offices. A church is valuable just in so far as it keeps infusing new life and new methods into its organism.

The women are so busy they wish the days were forty-eight hours long. Each

week there are one or more work-day meetings: One group sews for the Juvenile Protective Association; another for the Italians; a third for the French and Belgians; one for our own special charity, the Maternity Cottage, which now has quilts and other necessities for which to thank our workers. These groups understand interlocking as well as any trust, for each may work for all and all for each. If any readers of the *Pacific Unitarian* chance to be in our city on Sunday and discover our church, we hope they will remember to put their names in our Visitors' Book, and thus give us a chance to call on them and give them a chance to find out what well-worth-while Unitarians our people are.

And what shall we say of the sermons? Mr. Hodgkin's sermons are always thought-provoking, but a recent three are so strong and virile that extracts must fail to do them justice. The Christmas sermon dealt with "Peace and the Peace Conference." A hundred years ago a great conference met in Vienna to remake the map of Europe after the Napoleonic regime. The forces that overthrew Napoleon were extremely reactionary and unprogressive. Bad as he would have been as despot over all Europe, nevertheless what liberalism and progressiveness there was in Europe then was on the side of the little Corsican. Austria, Prussia, Russia and Great Britain were the four powers that through their kings and sovereigns were recasting Europe, without regard to the consent or desires of their people. They made much of the "balance of power" as the only way to keep the peace. Out of these plannings came the "Holy Alliance" which aimed to put down any discontent with a heavy hand as the only way to have "peace on earth." They meant to help Spain regain her possessions in the New World. Reactionary as England was then, she would not join in this scheme and strongly opposed it; so it was with England's consent and sanction that the famous Monroe Doctrine was put forth. It was England's support that gave this doctrine its force and effectiveness, for

she was mistress of the seas, and the Holy Alliance could not reach America without meeting the British navy, and this they did not dare to do. So the present is not the first time England and America have combined to thwart the rising ambition of Austria and Prussia.

Against the reactionary attitude of one hundred years ago, set the principle of "self-determination," the big word of today. Not to ignore the welfare of the inhabitants of a country, but to give the welfare of any certain people the first consideration, is the ideal today. In other words: a thoroughly democratic principle is everywhere replacing the autocratic principle. The colossal difficulties and complications that confront the Peace Conference should stimulate and inspire us to greater faith and effort instead of discouraging us. If "peace on earth and good will to men" could be easily established it would probably amount to very little when achieved. The magnitude of the difficulties is simply the measure of the supreme excellence of the things it may attain if the world but rises to the demands put upon it, and should raise our faith and courage to the highest point.

In "A New Year and a New Era," the contrast was presented between the three dominant characters of the Vienna Conference—Prince Metternich, Talleyrand, and Alexander of Russia, and Clemenceau of France, Lloyd George of Great Britain, and President Wilson of America, showing that one cannot be pessimistic as to progress made in the last hundred years in the purification and methods of politics and in the aims and purposes of statesmen. In the capacity to interpret our nation's best self to itself, it seems to me President Wilson is unique. He gets hold of all classes of people, thrills them with confidence and hope, and then does not disappoint them. Then he has been able to interpret the world's best self to itself, so that all the peoples of the world turn to him in a confidence that has never been equalled. He is the one great unifying reality in that Conference, and to have refrained from

going to that Conference in person would have been to turn a deaf ear to the clearest and most imperative world call that ever came to mortal man. He may fail? What has that to do with it? In this great world crisis it is for President Wilson and each individual to throw his reputation, his prestige, all thought of success or failure to the winds and do what he can. Not one of us who has reached middle age will ever know how much or how little that Conference will accomplish. Some of the children may. It is a matter of giving all one can to its success, in faith that the future will see the fruitage.

Future reference will be made to the sermon, "Ten Years in Los Angeles."

OAKLAND.—Our church, unfortunately, was obliged to close again the last Sunday in January on account of the influenza epidemic, but we have been having some excellent services.

Owing to the illness of the acting minister, the Rev. Frederick Vining Fisher (who, for the second time, has been a victim of the "flu," and was therefore unable to give the last of his series of sermons—"The New Religion of the New Peace")—the pulpit was occupied on Sunday, Dec. 29th, by the Rev. F. G. Coan, who spoke on "The Tragedy of the Near East." Mr. Coan made an earnest appeal for support of the Armenian-Syrian Relief Fund, stating that the only hope of these 4,000,000 starving and destitute people is America. \$100 was collected at that service or sent in afterward.

During January, Mr. Fisher's general topic was "The New Christ of the New Age."

Jan. 5th—"The Personality of the New Christ." Will he wear haloes or shoes?

Jan. 12th—"The Program of the New Christ." Has it ever been tried?

19th—"The Passion of the New Christ." Is the Cross out of date?

Sunday evening, January 5th, was the opening night of the Public Open Forums. "America at the Table of Nations" was presented by Mr. Fisher, and illustrated by 200 rare, hand-paint-

ed views of "God's America." The following Sunday John D. Barry, noted essayist and lecturer, gave us an excellent and inspiring talk on "The League of Nations." On January 19th, Lieut. Robert Reynard, who was appointed by the French government as instructor of the American troops in France, spoke on "The Peace Conference."

Under the auspices of the Unity Club, Mrs. Richard Emrich, who spent ten years in Mesopotamia, and was in Mardin during the terrible massacres of 1915-16, lectured on "Armenia: Its Reconstruction." This was the opening meeting of the season and was well attended.

The Woman's Alliance held a Christmas sale and lunch on December 16th and 17th when \$175 was raised.

SEATTLE UNIVERSITY.—The great tests upon our life today, the war and its various channels of relief, the pestilence of influenza, the eager means of reconstruction, have all had their effects upon the church, not to weaken, but to give it strength by offering new and useful ways of thought and service. There is a tendency to fix devotion upon things worth while. There is a somewhat larger average church attendance; there is a growing sense of what church life and worship is; the better social meaning of the church has come about not alone from the deepening idea of religious fellowship, but also from the experience of working together in great practical causes. The treasurer reported on the first of January all current expenses satisfied to date.

The completion of the new assembly room was more formally recognized by a church dinner given on the evening of December 6. Plans were made for about eighty, but the number ran considerably above one hundred.

On the afternoon of December 18th, Mr. E. J. Harding, a much respected member of the church, and the author of the church's dedication hymn, gave a lecture on "Poems of Mysticism and Revery." The Christmas Tree, the first meeting for the children in the assembly room, brought out the largest number of little ones we have yet seen

together. There was a kindly visit by Santa Claus and the children sang parts of a cantata, "The Manger Babe."

On January 8 there was a most delightful gathering of the members of the Women's Alliances of the two Seattle churches. The women of the University Church invited the women of the First Church to luncheon. Fifty-eight sat down to luncheon. Mrs. E. A. Start, president of the University Alliance, presided. The subject for discussion was "loyalty." Addresses were made by Mrs. Hart, Mrs. Powers, Mrs. C. J. Smith, Mrs. J. F. Beede, with the principal address by Mrs. J. C. Perkins, a national director for the State of Washington. Mr. Powers was unable to be present, but Mr. Perkins spoke briefly.

There is a most healthy spirit in the work of the Alliance, marked by an increase in membership.

SPOKANE.—The annual meeting and dinner of the church, lately held, was pronounced by an old member, the largest ever held. The assembly room was newly decorated for the occasion. There was a splendid dinner, quietly and efficiently served, gracious words of welcome to the minister and his family, encouraging reports by the various officers, a straight-from-the-shoulder talk by the financial secretary, appealing to all liberals to be as faithful in sustaining the truth as many others are in supporting error, and the swift and harmonious transaction of business, altogether an ideal meeting.

Jan. 26th was devoted to a Robert Burns memorial service.

Mr. Simond's subjects for February are: 2nd—What all the World Is Seeking—The True Democracy. 9th—The Truth About Abraham Lincoln's Religion. 16th—A Personal Sermon—That One Fatal Defect. 23rd—Faith of Washington and the Fathers of the Republic."

SAN FRANCISCO.—Mr. Dutton stood in his own pulpit each Sunday of the month and gave us timely and stimulating sermons. On the last Sunday he preached on the Unitarian denomina-

tion, which he rarely does. He spoke with earnestness and power and was strongly loyal. He found within it all the liberty and freedom that he could wish, and took satisfaction in its traditions and present attitude. To feel restricted and confined showed an unhealthy self-consciousness.

He lately sent out to those returning from the service the welcoming word:

"To our Returning Men in Arms, Our Greeting: You have successfully met the challenge of the most powerful armies the world ever saw. You have shared in the most significant victory in all history. By a devotion that has won the affectionate admiration of the civilized world you have helped to make possible a new and nobler life for humanity and a truer brotherhood of man.

"We welcome you again to our homes and our homeland. We pledge ourselves anew to the ideals for which you went forth to suffer; and because of your example we will rise to meet the duties of the new day with unwavering faith. Through our church we will unite our powers with yours in defense of the principles for which so great a price has been paid. Your courage, cheerfulness and fortitude will strengthen the church of your fathers."

The Society for Christian Work on the 13th was addressed by Miss Bertha Monroe Wickoff and on the 27th held its annual meeting.

On the 6th the Channing Auxiliary held a meeting devoted to music, enjoying the exceptionally fine piano playing of Mrs. Eveleth Brooks van Geune. Its annual meeting was held on the 30th. Mrs. Rose Buckingham was elected president for the ensuing year.

The Men's Club meeting of Jan. 9th was addressed by Mr. Robert Newton Lynch, manager of the Chamber of Commerce, who spoke illuminatingly of the commercial future of San Francisco, and what was needed to insure it.

The annual dinner and business meeting of the church will be held on the evening of February 4th.

VICTORIA.—Our church continues to hold Sunday services both morning and

evening. In the evening services some of our laymen generally alternate with the minister in their control. For February on the 2nd, Mr. P. C. Morris spoke on "Religion in the Light of Modern Psychology," and on the 16th Mr. J. Hamilton Gunn speaks on "Education as a Preparation for Life." The minister in the February bulletin issues this appeal:

FORWARD!

Our church in Victoria is a nursling of the missionary societies of British and American Unitarianism.

The nursling stage is a necessary one: the greatest churches have passed through it. But a church, like a child, comes to a moment of destiny; the future lies in the balance, and everything depends on the decision made.

Shall Unitarianism in Victoria be represented by a small group of liberal thinkers, stationary and unprogressive? or shall it launch out on lines that will ensure a worthy future as a strong and independent church?

If the latter then certain conditions are essential.

Many friends who are at present loosely associated with us, and support our church mainly by their contributions, must come into closer alliance, and share the duties and responsibilities of membership.

We appreciate financial support, but no church can be placed on a permanent basis by subscriptions alone. A church is built up only by the personal service and self-denial of its members: in healthy churches all classes—laboring and commercial, artisan and professional—count it an honor to serve with their time and best experience.

The church that cannot evoke such service is doomed.

No church has had a more honored place in the history of the past four centuries than our own. Its literature is a joy and inspiration to the world, and takes a place in every library out of all proportion to the size of our dependence and energy will be needed if nomination.

Your enthusiasm, *your* time, *your* ex-Unitarianism in Victoria is to rise to the dignity of its opportunity.

Sparks

Flossie—"Johnny, can you tell me the function of the pores of the body?"
Johnny—"They are the things we use to catch cold with."

"You don't seem to pay any attention to these germs." "I don't talk about 'em any more than is necessary," answered Doc Braney. "I take all possible precautions and then try to ignore 'em. The meanest thing about a germ is that if he can't attack you anywhere else, he tries to get on your mind."—*Washington Star*.

When George Reid, the high commissioner for the Australian Commonwealth, was knighted, his democratic associates balked at calling him "Sir." A heckler at a meeting called out, "Say, 'Sir' George, what does K. C. M. G. after your name mean?" Without a moment's hesitation the new Knight Commander of the Order of St. Michael and St. George answered, "Keeping Calling Me George."—*San Francisco Argonaut*.

A little boy six years old was boasting that he worked in a blacksmith shop. "What do you do there. Do you shoe horses?" "No, sir," he answered promptly, "I shoo flies."—*Pacific Rural Press*.

The minister who was sought for a parish was being fully informed about the life and activities of the church, which was of the institutional kind, with a strong leaning to suppers. "You don't want a minister; you need a caterer," he said.

He was not in any way unusual. He died. His lodge appointed a committee on resolutions. The chairman did his best, and read his effort to the chief potentate. Said the latter, "What you have written is great, but what are you going to say when somebody in the order dies who really does something?"

"Doctor's bills? Oh, my father's a doctor, so I can be ill for nothing." "My father's a parson, so I can be good for nothing."—*Sydney Bulletin*.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibility the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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Fulfilling

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

Think ye I make this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor?

My angel,—his name is Freedom,—
Choose him to be your king;
He shall cut pathways east and west
And fend you with his wing.

I will have never a noble,
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a state.

Come, East and West and North,
By races as snow-flakes,
And carry my purpose forth,
Which neither halts nor shakes.

My will fulfilled shall be,
For, in daylight or in dark,
My thunderbolt has eyes to see
His way home to the mark.

—Ralph Waldo Emerson.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

We are entering upon a year that promises to be of the greatest historical importance. By common consent the year 1918 will stand out as epochal. What has happened on the world stage has been far-reaching in human interest and marks a great change in national relations. It has done more than that for it has shattered a theory of life that seemed impregnable, and given world-wide demonstration that might not based on right can not prevail. It has immensely strengthened the power of moral forces and made clear the strength of the spirit. It is not too much to see in what has occurred a world discovery of soul.

A higher conception of life, national and international, has been revealed, and a new valuation of rights and the obligations of man has been reached.

Life, national and individual, will never be just the same. Nationally, new relations are certain. The United States can no longer be isolated. She has taken her part in the great family of nations, and has fallen into a degree of leadership quite surprising.

The importance of this year of peace-making and readjustment cannot be overestimated for it will determine the results of the four preceding years of struggle. The world is being subjected to a new trial and from day to day we await the shaping into accepted form of the dreams of a generation ago. It is a little discouraging to note on the part of journals proud of being practical a tendency to sneer at idealism; and to belittle and befog the efforts of triumphant leaders to formulate a plan

that shall minimize the occurrence of war and promote the beneficence of justice and peace.

It is plainly evident that while the war has settled some things it has by no means settled others, and that there is no lack of opportunity for meeting new issues.

Self-interest is not less assertive, and restraint from injustice is no easier. Doing the right thing still requires the clear vision as to what is the right, and the unswerving and compelling will. Whatever we gain we do not get beyond the intimate relation of material conditions to moral laws. Whatever is human rests at last on the underlying spiritual forces, and the final question is as to right and wrong and the higher (spiritual) welfare. We can never outgrow or pass beyond the realm of complete humanity which in some form or some manner must be pervaded with the spirit of religion where responsibility is felt, and obligation loses the burden of "I ought" in the glad consciousness of "I may."

Whatever the new international relations may bring we will still be in a world where faith is an imperative need, and we can feel sure that the more reverent, the more rational and the more profound the faith may be the better it will be for the world.

Here, then, we find our challenge to a denominational loyalty that shall be undenominational. We are Unitarians not because we believe Unitarianism of itself demands our first allegiance, but because it is to us the simplest and truest expression of the spirit of Christianity,—which in turn is at its best synonymous with the universal in religion, the highest, fullest and best in human life.

Good habits are a great saving of time and trouble. There are so many things that we are obliged to think of and weigh and make up our minds about that the more things that are settled and disposed of the better. The more nearly automatic our actions are the more energy we have left for consideration and deliberate will-action. And so when custom and tradition cut off question it is great gain, provided of course that the habit formed is creditable.

Churches, as well as individuals, may profit by good habits. It is easier to continue in well-doing than to do well after having done ill. This applies in many ways and is especially helpful in the business side of church administration. If a church gets in the habit of being behind it is very hard to keep up. A very bad habit, and a very persistent one, is the letting the minister wait for his salary. He has a hard enough time to satisfy his people and keep his self-respect intact when his inadequate salary comes promptly, and when he is apparently forgotten and cannot pay the monthly bills his life is very uncomfortable and he is led to doubt if his preaching and influence is of any value.

Similarly if those controlling the finances of the church allow debts to accumulate and resort to borrowing money for current expenses, they are piling up trouble and probably paying a heavy penalty for deferring the day of reckoning.

On the other hand if a resolute habit of keeping out of debt is formed and becomes the accepted tradition, it seems to be of very great advantage. These comments are prompted by a concrete instance. The First Church of San Francisco long ago formed the habit of keeping out of debt. It has for the past fifty years or more found at the

end of the church year that its budget had exceeded its income, but has never allowed a debt to be thought of. It formed the habit of making up whatever deficit developed and starting fresh with each new year. This was easy once, when many wealthy men filled its pews, and the encouraging feature is that now when the places of the patriarchs are filled with younger men less blessed, or burdened, with wealth, the result is apparently easily reached.

The sum required is somehow, and apparently without difficulty, reached. We always have done it and so we always do. It is our habit, and no one suffers more than is good for him because all join in the sacrifice required.

One of the most encouraging occurrences in our denominational life of late years has been the very live and significant meeting of laymen in Springfield, Mass. Our ministers are always to be relied upon for all that can be reasonably expected; our women are devoted and intelligent; our laymen are a fine lot, but often they are "honorable men" absorbed in other things than the things of the spirit. They are forceful and capable; they only need to revise their schedule of values and to mark up the figures at which their best assets are carried, and then see that they earn dividends. They can do it if they will and the Springfield conference points the way.

It is a happy American circumstance that enables us to celebrate the birthday of our two foremost personages in one short month, and it would be a fine habit to celebrate the Sunday that falls between the 14th and the 22nd by holding up a patriotism that includes appreciation and admiration of Washington and Lincoln. If all goes well we

may add gratitude for the February approval of the League of Nations, the foundations of which were cemented by the blood of American soldiers and surmounted by the cornerstone of spiritual idealism largely fashioned by the hand of our president of today.

A very attractive report of a remarkable meeting in New York on Nov. 3rd, 1910, is at hand. "One Nation, One Cause," brought together at Madison Square Garden a mass meeting of seven branches of war workers. Charles E. Hughes was chairman. The Episcopal bishop of New York had the invocation. Rev. Hugh Black, Presbyterian, led in prayer, and the speakers included Rabbi Wise, John D. Rockefeller, Jr., Hon. Louis Marshall, Secretary of War Newton D. Baker and Hon. W. Bourke Cochran. It was a unique gathering, where Jews, Catholics and Protestants mingled harmoniously, filled with patriotic ardor to such an extent that there was no room for inherited differences and traditional distrust. Religious differences were not ignored but actually utilized in making the entire nation more effective in the establishing of liberty and justice throughout the world.

It was a foretaste of an actual League of Churches, where the first loyalty shall be for the welfare of all.

In the following number we shall publish a most interesting letter from Chaplain Speight charmingly illustrated by sketches from a private in the American expeditionary force. It describes life during the armistice and will be found delightful reading.

It also affords us pleasure to announce the re-appearance of the Constructive Church Ideals department, represented by most valuable contribu-

tions. Not by way of apology, but in simple explanation may be noted the absence of the editor for half the month causing unwonted delay in the date of publication.

The absence of any report of the important meetings of the League to Enforce Peace held on February 19th and 20th must not be considered evidence of lack of appreciation. They were enthusiastic and indicated strong favorable sentiment for the League of Nations. Ex-President Taft was at his best and never touched the hearts of the people as in this magnanimous and unqualified support of the measure so largely the handiwork of his successor and political opponent. It was also especially pleasing to California, to greet, among his supporters, Rev. Chas. R. Brown.

We are not given to publishing sermons in full, doubting the desire of our readers to be offered even the best of things in such large chunks, but now and then we feel justified in offering the opportunity. When in Redlands a letter was received from a member of the Los Angeles church reporting that Mr. Hodgins's sermon of the previous Sunday on the League of Nations had made a profound impression and that it was the desire of his people to give it wide circulation. As the question is far and away the foremost matter for the consideration of the American people, we immediately consented, and now commend its careful consideration by our readers. C. A. M.

A Prayer

It is my joy in life to find

At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,

And love alone must make amends,

My only prayer is, while I live,—

God make me worthy of my friends.

—Frank Dempster Sherman.

Notes

Dr. J. C. Perkins of Seattle will occupy the pulpit at Victoria, both morning and evening, on March 23rd.

Rev. John H. Lathrop was guest of honor at the Santa Cruz Woman's Alliance supper on February 14th. After the bodily refreshment and pleasant social intercourse he was called upon to speak of church and other conditions, which led to a free discussion.

The Los Angeles Alliance gave a very enjoyable Valentine luncheon on February 15th. About 200 were seated at the fifteen gaily decorated tables. Readings, jingles and recitations were given, and then the company adjourned to the church parlors for a delightful musical program.

Rev. Edward H. Brennan of Ware, Mass., has with his family spent several weeks at Redlands and in leisurely visiting Southern California. On February 16th he preached at Long Beach, after which he motored up to San Francisco, remaining in this vicinity for the rest of the month. He returns to Southern California before returning to New England.

Rev. Dr. Joseph H. Crocker, who has spent the winter in Los Angeles, has generously supplies the vacant pulpit at Long Beach, where he will preach his last sermon on March 7th, soon after returning to Boston.

Henry Morse Stephens, the distinguished historian, in an address at the open forum of the Oakland Church said: "Personally, I fear that the popular cry for selfish retreat from the world place destiny has led us, will win for the time. If we do retreat from world affairs we will have to fight the battles of the present all over again."

The annual meeting of the Berkeley Church, held on February 13th, showed that enthusiasm has been well maintained during the year. C. W. Merrill and Prof. Long were elected to fill vacancies on the Board of Trustees. After the business meeting an informal reception was given to Rev. John H. Lathrop, of Brooklyn, whose first ministry was in the Berkeley church.

By the will of Mrs. Mary H. Bowen various charitable societies are to benefit under partial distribution. The Associated Charities, whose present needs are very urgent, receive \$5,300. Vassar College gets \$2,000. The First Unitarian Church and the Salvation Army each receive \$200.

Stuart Morrow has recently been elected president of the First Church of Psycho-Science (Oakland), and the meetings of this organization will in future be held in Starr King Hall (adjoining the First Unitarian Church) at 3 p. m. and 8 p. m. every Sunday. The public is invited.

Rev. and Mrs. N. S. Hoagland announce the marriage of their daughter Gladys to Prof. Ernest Rutherford Groves of the New Hampshire State College, at the residence of the bride's parents. January 25, the bride's father officiating.

Mrs. Norris King Davis of Burlingame has received a cablegram from her husband, Major Norris K. Davis, in France, that he has been recommended for promotion to the rank of lieutenant-colonel and detailed as one of the detachment of army officers in Paris for the peace conference. Mrs. Davis is preparing to leave for New York and, if she can secure passports, will sail for France to join her husband in Paris.

The Inquirer of London lately quoted with approval and recommendation to English Unitarian churches, without a settled minister, the suggestion of Rev. W. G. Eliot, Jr., in the *Pacific Unitarian*, that laymen officiate in the conduct of Sunday services.

Owing to long-continued ill health, Rev. S. R. Maxwell has been compelled to resign the pulpit of the Second Church in Boston.

The friends of Rev. and Mrs. Baker of Bellingham will be interested to learn that on the 18th of October, Joan Gresham Baker came to add her blessing to the family circle. She found her immediate world somewhat engrossed in combatting the inroads of influenza, but she did not suffer in any way and is the pride of her parents hearts.

At a late meeting of the Unitarians of San Jose the following resolutions were unanimously adopted:

Whereas, the Unitarian movement, ever since its organization, has been the pioneer in all forward looking and humanitarian movements; and,

Whereas, the principles underlying the league of nations are broad enough to eventually include the entire human family under its protection and at the same time contain enough practical ideas so as to make the constitution of the league of nations immediately available as the only possible solution of the manifold problems arising out of the great world conflict;

Therefore, be it resolved, that the First Unitarian church of San Jose, Cal., unqualifiedly indorse the league of nations and urge upon the senate of the United States and particularly the senators from California to promptly approve and ratify any and all treaties necessary to make the league of nations effective and the definite policy of this government.

Be it further resolved, that a copy of these resolutions be sent to Senator Phelan and Johnson of California and to the president of the United States.

On February 19th the Unitarians of Long Beach paid a deserved tribute to A. J. Swingle and his wife, on their departure from the city. About fifty assembled at the chapel. Miss Katherine Kauffman, representing the Woman's Alliance of the church, presided over the program. There were fine musical selections, readings, recitations and an original poem by Miss Louise Wigton. Mrs. Florence Eastland represented the trustees of the church in a tribute to the work of Mr. Swingle, who has been president of the board since the organization. Oliver Trowbridge referred to the past and also to the future, for although it is the intention of the Swingles to make their home in Alberta, Canada, their friends are firmly convinced that they will return to Long Beach. Mr. Swingle gave a beautiful tribute to the church work.

The orchestra continued music while refreshments were served and good-byes were said.

Correspondence

From Santa Barbara

To your correspondent preparing to write the church history of the last five months it seems, in retrospect, to be mainly a record of frustration.

Church opened after the summer holiday with everything giving promise of rather more than usual interest and prosperity. The Sunday services were well attended for the time of year, the music was satisfactory and Mr. Goodridge's sermons were enlightening and inspiring. The Sunday school had several new pupils with teachers excellent, and sufficient for all the classes. The Red Cross Auxiliary was meeting all day once a week, turning out many well made hospital and refugee garments, while during the week busy fingers in the same knit socks and sweaters galore. The first meeting of the Women's Alliance was a large one and the program presented for consideration by the committee seemed very attractive.

And then—. Influenza made its direful appearance "in our midst" and on the fifteenth of October everything was closed up and so it stayed until December first. An excellent congregation gathered on the first Sunday after the raising of the ban, but being met with a threatening warning against INFLUENZA on entering the church is somewhat dampening to one's ardor. By Christmas Sunday we were made certain that all was not so well in the town as we hoped and we voluntarily gave up our Christmas party for the Sunday school, as did all the other churches in town, and before the first Sunday in January down went the "flu" ban again. It was raised for the churches on the ninth of February, a few days before the writing of this report.

During the closed periods it seemed as if most of the important events of the year took place. First, and greatest, was the signing of the armistice. Being deprived of an opportunity of giving public thanks at the time, we thought surely Thanksgiving would give us occasion for a fitting praise service, but in that, also, were we disappointed.

Many and various have been the causes demanding our attention when conditions for considering them were unfavorable, if not impossible. As for instance, the allied war fund drive, the Syrian and Armenian relief fund, certain phases of reconstruction work, the work of our own Pacific Coast Conference and the American Unitarian Association.

Our annual business meeting of the parish, when we not only elect our officers and hear the reports of the year's work and finances but, for the only time in the year, break the bread of friendliness together, is now weeks over due; and we know the treasuries of the church, the Alliance and the Sunday school are all depleted.

Are we then down-hearted? Indeed, no! There is a bright side to the picture.

To begin with, the war is over, our boys are at least out of the trenches, a few of them have reached home and not one blue star of the twenty-four on our service flag has turned to gold. Moreover, very few of our church people have suffered from an attack of the prevailing disease and none have died of it. No doubt our comparative immunity is due to the efficiency of our Board of Health in enforcing their much-abused regulations.

Although we could not have church services to take up collections for the allied war fund and the Syrian and Armenian relief, generous contributions were made through the minister who was on the committees to receive them. Even if our own Red Cross auxiliary was not allowed to meet the central headquarters was kept open under careful supervision all the time and many of our workers were in almost daily attendance. Still others gave devoted and efficient service to the canteen, which not only distributed dainties and substantial to all detaining troops and those passing through, but sent out every day for months gallons of broth and soup to the sick and more substantial food for the convalescent and the families where sickness had laid hold of the house mother.

It may be that a few of the less

thoughtful have so enjoyed the freedom from church services that they will find it hard to resume attendance, but more have learned to value them as never before.

It will take a little time to recover financially and socially, but we are sure that there is devotion and ability enough to overcome whatever ill effects we have suffered in common with practically all the churches in the country. It will need patience and perseverance to meet the obligations to our own church and the larger ones of the denomination, but we shall do it.

The first regular monthly program meeting of the Alliance will be on the afternoon of February 13th. The general subject for the season is Syria and the small nations of Eastern Europe. At the first meeting, Mr. Goodridge will speak on Syria and Palestine. Appropriate music will be given, followed by a social cup of tea. From this time on we hope to continue our church activities with renewed enthusiasm and faithfulness.

Unitarian Requirements

Jesse M. Emerson

Our church requires no dogmatic statement of faith; just a promise to join actively in the work for the general uplift and betterment, leaving each to his own viewpoint, as to the now and afterward.

We believe that it is our attitude that determines the value of our conclusions, and that we rise or fall in proportion as our *best* aspirations result in the *visible act*, which is *faith materialized and running over, felt and comprehended*.

To do right as we see the right in a brotherly spirit of mutual *forbearance* and *helpfulness*, is our *aim* and *only requirement*: the mental viewpoint of the individual remaining inviolable

Our *ideal* and endeavor is to enlarge and make concrete among men the concept of "*Universal Brotherhood*."

Whatever works toward harmony, that is the love of God. Whatever guides toward true welfare and righteousness, that is the light of God.—*Ames*.

Contributed

Our School for the Ministry

Earl Morse Wilbur

It is long since the School has been properly reported in these columns. The truth is that the regular correspondent has long been incapacitated by illness, and no one else has appointed himself in her place. The past term has been the most broken one the school has experienced in its nearly fifteen years' history. The new and baleful trinity of the war, the "flu" and the Kaiser have proved far more destructive to it than the old one of the world, the flesh, and the Devil ever did. The Faculty has been cut down. To begin with, Professor Morgan has been on sabbatical leave, and although remaining in town and working industriously on a new Philosophy of Religion, he has done no teaching. Situations arising out of the war made it impossible for Rev. Charles F. Russell to return this year and continue the service which he so graciously gave last year, and which was so much appreciated; though we are looking for him again next year. And when Mr. Speight went away to training camp and was later commissioned chaplain yet another instructor was removed from our list. Only President Wilbur remained. The Trustees authorized the employment of Professor W. H. Carruth of Stanford University to give a course on Religion in the English Poets to supplement the curriculum, and another from one of the University staff on Religion in Art was contemplated. But the term was hardly started, and Professor Carruth's course barely under way, when the influenza epidemic smote the community, broke up his course, and for the present blocked any plans for the other course to come later.

It happened that Miss Kreps and Miss Budlong had last year both taken a University course in Red Cross nursing; and when the emergency call came for nurses to care for the hundreds of victims on the campus they both volunteered without a moment's hesitation. It was expected that the trouble would be over and that they would return to work within two weeks. Instead they

paid as dearly for their patriotic service as many soldiers have done. Both were soon stricken with the influenza. Miss Budlong was further inflicted with scarlet fever, mastoiditis, and erysipelas in turn, was for some time in a precarious condition, and was unable to resume school work till after the holidays. Miss Kreps's case developed a dangerous attack of pneumonia, and for weeks her life hung in the balance; and she is even yet in the military hospital in San Francisco, slowly regaining her strength, and will be unable to return to her studies before next autumn. Mr. De Roy was also a victim, and had to fall out of his school work for the rest of the term, and Mr. Wilhelm similarly was obliged to drop out for the rest of the year. For several weeks but three students were in attendance at classes, and for ten days all work was suspended because of the illness of President Wilbur.

Despite all these hindrances class work went on much as usual, with reduced numbers, though two of the courses had to be postponed till next term; and it has not been found practicable to hold the usual chapel services. With the return of Dr. Morgan in February, the school again began running on its normal schedule of work.

On account of the war, which called into service three young men who had announced their intention of entering the school this year, no new students entered. Four married men who were not subject to so early draft wished to enter, but financial difficulties prevented; and the school was unable to offer the scholarships which would have solved the problem for them. We need more scholarship funds badly. The enrollment has therefore been but seven. Smaller enrollments than ever before known have been the experience of divinity schools the country over.

We keep getting interesting news items of our past students. Mr. Burke, who left us eighteen months ago, has been made Chaplain in the Oregon National Guard, and among recruiting camps has done good work for the Oregon Society for Social Hygiene. Mr. Fish, who has been serving the church

at Eugene since his graduation in 1916, has been honored by being appointed Instructor in English on the Faculty of the University of Oregon, still continuing his acceptable work with his church. Herbert R. C. Booth, who, after a term at the school, enlisted in the British army at the beginning of the second year of the war, has been commissioned lieutenant, and when last heard from after the armistice was in Belgium on his way to Germany, but expecting an early discharge. Roy H. Flamm, who arrived at the school in the summer of 1918, but within a month was called to join his company during the troubles on the Mexican border, when last heard from was First Lieutenant of Engineers. He had been gassed and twice wounded, cited for bravery and twice decorated by the French for distinguished service. After being invalided home he was about to return to service. Hurley Begun, who enlisted in the Ambulance Corps in 1917, was long Sergeant Major in a hospital at Tours, but shortly before the armistice was commissioned Chaplain with rank of First Lieutenant, and at last accounts was with the 114th Infantry. He hopes to complete his studies as soon as possible. Halsey A. Rine, after having overcome many difficulties in the way, was expecting to enter the school last autumn. Instead he heeded the nation's call early in the summer. But as he sent the school his trunk and personal effects to be held until his return, we count him as already one of us in spirit. When he last wrote in September he was well up toward the front, but his heart was light. A part of his letter will be of interest.

"You remember those paintings of long avenues and aisles of trees, by French artists. Here such scenes are everywhere: tall, slender trees, with bare trunks, silvery leaves tremulous in the wind. It is good to march down such an aisle of trees at night, and catch glimpses of Capella, Procyon, Sirius, between the silhouette of tree-tops and the rainy clouds. It is good to stand post before dawn, viewing the changing blue of the eastern sky above

the tree-crowned hills (of course, "keeping on the alert"). It is good to go blackberrying through the woods, spotted with shell-holes and strung with barbed wires. A quart of berries are soon gathered; with a little sugar they make a subtle jam.

I have always managed to have a few books in my pack. Recently it has been Dante. I was surprised to find him so interesting. The thirteenth century has held my thought considerably; Wicksteed has a little essay on mediaeval values; Ralph Adams Cram exalts the Middle Ages beyond all reason. I tried to read some of Aquinas last year; but Dante needs the complementation of Emerson's 'thingishness,' Longfellow's domesticity, and Whittier's spiritual moderation.

Perhaps my trunk is lodged with you by this time. It's a heavy trunk, with ten volumes of Martineau in it. But I'm not thinking much of when it shall open again, especially when the shells come buzzing toward us overhead, clanging and grating like a San Francisco street car falling down hill with the brakes on. I anticipate returning in a few years as hale as any Argonaut of times gone by.

We soldiers in the A. E. F. are a lucky lot. This is much better than sharing in the exodus of Israel; or marching with Aetius over the Catalaunian plain in 451; or singeing the Spanish beard with the buccaneers of 1680. My bayonet participates in the judgments of God, who 'teacheth my hands to war and my fingers to fight.' An American soldier of the present crisis is that 'corn of wheat' spoken of Jesus: he participates in that fine drama of the ninety-third Psalm."

A young man, who, amid the mud and blood of the trenches, can keep his soul among the stars and his mind busy with great thoughts, and his heart so full of sunshine, ought to make a rare minister when he comes back.

Just after the above was written a letter was received from Mr. Rine, dated Dec. 28. He had been gassed and two months in hospital, and was expecting an early return home.

Helen Katharine Kreps

[Editorial Note.—The above article by President Wilbur came just too late for our last issue. Since it was written the deeply lamented death of Miss Kreps ended her heroic struggle. Dr. Wilbur now adds a tribute to her memory.]

About three years ago I received from a young woman in Palo Alto, of whom I had never heard, a request for information about courses of study in our divinity school. Shortly afterwards a member of the staff at Stanford University told me that one of their finest graduates was coming to us to study for the ministry, and mentioned her name with high praise. Later in the spring a slight, girlish-looking person appeared at the school, accompanied by her mother, to make final arrangements for the proposed course of study. Thus I first came to know Helen Kreps. She entered as one of our students in the autumn of 1916, and was thus in her last year when death snatched her from us.

The daughter of Lieutenant Colonel Jacob F. Kreps, U. S. A., Helen was born at an army post in North Dakota in 1894, and spent her early life at various posts from Alaska to New York. But a call from Heaven early touched her heart, and under the inspiration of Rev. Florence Buck's brief interim ministry at Palo Alto in 1910 she determined to prepare herself for the intervening years. Meantime she graduated at Stanford University in 1915 with high honors, and won membership in the Phi Beta Kappa. Then after a year's employment in the University library she came to enter the Pacific Unitarian School for the Ministry in August, 1916.

Here we soon realized that we had in our new student one of exceptional quality. Long before the first examinations she evinced that fine penetration of mind, that broad grasp of subjects, and that accurate knowledge, which come of fine endowments joined to industrious study, and constitute the best scholarship. She never failed to deserve a 1 or even a 1* in every course, and was well on the way to receive a degree *summa cum laude*. But even more than with her intellectual qualities were we impressed with those finer and deeper traits which make up personality. Quiet and modest in bear-

ing though she was, never asserting herself or her views, yet we instinctively felt that in her there was depth and breadth of character, and as she moved about among us she won a respect and exerted an influence that belong to few. I remember saying to myself at the end of her first chapel service, in which the depth and sincerity of her religious nature were revealed, that I should count myself happy if she might sometime be my minister; and those who were present at the devotional service which she conducted at the Conference at Berkeley last spring will not soon forget the impression she then made. Had she been spared to enter upon her chosen career. I make not the least doubt that she would speedily have vindicated (had it needed any vindication) the claim of woman to a place of respect and power in pulpit and parish.

Last summer Miss Kreps was so eager to try her powers of flight, and to gain some preliminary experience of church problems and methods, that she was glad to spend a part of the vacation she needed by supplying the pulpit at Santa Cruz, where her message in the pulpit and her visitations among the people at once won her admiration and affection, and also brought her the satisfactions that come to a minister. She returned to school eager to finish her course and to begin active work.

With a father in military service and a brother in the trenches, the burden of the war lay heavy on her sensitive heart. She felt obliged to abandon a thesis in the field of critical scholarship where her work might have won distinction, for lack of heart in it, and must choose a new theme lying closer to the acute needs of the world. Already last year she had taken at the university a Red Cross course in nursing, that she might be ready for active service if an urgent call should come. It came in an unlooked-for way. When the influenza became epidemic on the campus in October and hundreds were suddenly stricken and an emergency call went out for volunteer nurses, Miss Kreps was one of the first to respond. Within a week she herself had contracted the disease, which was soon followed by pneumonia. Her life

long hung in the balance. Then she seemed to be getting better. But at length, after four months' struggle, borne patiently and hopefully, her frail body gave out, and her spirit went home. The end came at the Letterman General Hospital at the Presidio in San Francisco on February 23rd, and interment was in the National Cemetery. The Unitarian ministry and the world are great losers by her going so soon away; but those who knew her have been enriched by her presence, and as long as they live will be moved to live more worthily whenever they think of Helen Kreps.

Being Human

Felix Fluegel

A great scholar once remarked that the only religion which appealed to him was that "of being human." From every point of view this is a creed worth holding. It is simple, yet suggests all of the ennobling influences that one can expect from any religious faith. Its principal asset is the fact that it does not smack of dogmatism.

Religion should hold no mysteries. Truisms should never be veiled in terms of irreconcilable obscurity. A religious faith should be recognized as an organism,—not a static, but a highly dynamic force. Indeed, the scholar who said that his religion was that "of being human" expressed this idea in the most practicable way, although some people might scoff at its obvious simplicity and the consequent lack of pretentious formality, which stigmatizes much of our present day religion.

Introspection

When you sit down at set of sun
To count the things that you have done.
And counting, find one self-denying act; one
word
That cheered the heart of him who heard;
One glance most kind that fell like sunshine
where it went,—
Then you may count that day well spent.

Opportunity

So much to do that is not e'en begun,
So much to hope for that we cannot see,
So much to win, so many things to be.

—L. Morris.

Events

The Latest Billings Lecturer

Rev. John Howland Lathrop, formerly our minister at Berkeley, but for several years in charge of the First Unitarian Church in Brooklyn, New York, is revisiting the scenes of his first parish and incidentally bringing cheer and inspiration to our other churches as a Billings lecturer.

He came primarily charged with filling for three Sundays his temporarily vacant old pulpit. This he has done most acceptably, and in addition has come in touch with most of our churches.

His first meeting with his associate ministers was on the evening of Feb. 3rd, when he was the guest of the Bay Group of ministers and professors which, once a month, dines at the Faculty Club in Berkeley. He was asked to tell of his work and experiences in his home pulpit, and the story proved so inspiring and entertaining that he was urged to tell it wherever he went. He had entertained no such purpose, but somewhat to his amazement, as well as amusement, it became his message as he visited the churches, and was everywhere met with interest and served as a fruitful suggestion.

He began by reminding his Far Western hearers that they no longer represented the frontier. Once the Middle West was the frontier of American life, then the Far West and the Pacific Coast, but today the real frontier was the Atlantic seaboard, where the immigrant landed, and largely stayed. Here, the problem of making American citizens was presented, and as a part of the true American life was its religion, and our own form of Congregational democratic churches, being especially representative of the spirit of America, both in its democratic form and in its exaltation of liberty and freedom, must meet its share of the very important duty of including religion in American citizenship. The church he served had fifty years ago been led to start a missionary movement among the poor, mostly immigrants from the north of Europe, in a con-

gested center of Brooklyn. What began as a Sunday school grew into a mission and a settlement and has grown with the years until now it is a very important part of the life of the church. It was his fortune to find the work organized and effective, so he could tell the tale unblushingly. His hearers were impressed, however, that his adaptability and hard work, lighted up with sympathy and enthusiasm, had contributed largely to a result full of suggestion in value to both those who received and those who gave.

Most of these people were of Lutheran antecedents and brought with them well-grounded conceptions of the meaning of certain words. "Church" was associated with a very definite idea, and he as a minister had an intimate relation to their lives. He found himself called Pastor Lathrop, and he was called upon to baptize dying infants that their souls might be saved, or to administer the magic rite to healthy babies that their bodies might be safe and that their parents might feel that they had done their part in preparing them for the dangers and temptations of life. Likewise it was expected that by the time they were fourteen they would be confirmed.

He formed confirmation classes, striving to inculcate the vital truths of life, but found the parents critical by reason of the absence of the catechism that had been so large a part of their own childhood. So he constructed a catechism and let his pupils strive, as their parents had done before them, for verbal accuracy.

The parents found the piano an unfamiliar and worldly instrument and longed for the more worshipful tones of the organ, and were reconciled when a melodeon was substituted. The bare walls, following the tradition of the New England meeting house, lacked the feeling they associated with the church, and the heraldic banners they remembered were sufficiently suggested by a number of appropriate symbolical banners placed upon the walls, suggesting many a story and illustration by Sunday school superintendent or preacher. The final test came in the wish that they might have candles suggesting

Christ the Light of the World,—and after careful consideration the gift of two really beautiful carved candle-sticks was accepted and the people and the children were helped in reverential feeling. In a succession of clear windows were placed portraits of the long line of religious leaders. Paul, the apostle, Polycarp, the martyr, Augustine, the saint, Luther, the reformer, Robinson, the puritan, and so on down to Channing, the founder of our faith. All this expressing that our form of religion was simply the full flower of progressive faith. In the mean time they were faithfully taught and served by volunteers from the church and the going to this parent church for confirmation was a great event in their lives.

The church is a strong and generous organization. It provides about \$12,000 a year for its budget, and it makes a point of raising as much for its mission and settlement work. It shows its real interest in many ways. Finding that 200 women living within two blocks of the chapel made their scanty livelihood by scrubbing the floors of offices in a New York building and accepted unprofitably whatever they were paid, they took upon themselves to secure better pay and met with good success.

Mr. Lathrop told many instances of individual response to this friendliness and of mutual benefit from the patient fidelity of years, and the result was a concrete picture of what one church *has done*, and consequently of how other churches differently situated may meet their opportunities for community service. The spirit in which this fine work has been accomplished is apparently contagious, for many times aroused hearers were moved to suggest how it could be applied to local problems. It never failed to touch the imagination. Mr. Lathrop was indefatigable in visiting the churches within his reach. Before going to Southern California, an account of which is elsewhere given, he spoke to their very evident satisfaction, to audiences at Stockton, Sacramento, Santa Cruz, Palo Alto, San Jose and Alameda. He also met with and counselled the trustees of the Oakland church.

Acts of Minor Apostles

Times change but human nature and human needs are pretty constant. Paul wrote letters to his infant churches, beseeching them to be not weary in well-doing, and assuring them that in due season they should reap, if they fainted not, but he found it advisable to visit them now and then, and with some Silas or Barnabas he went from church to church, strengthening their courage and exhorting them to persevere. He spoke with power, stirring the sluggish, awakening the slumberers and arousing new life in the dying. Change Jerusalem to Boston, clothe the converted tent-maker to a Brooklyn preacher in the becoming uniform of a Red Cross Major, assign him a well-worn father-in-Israel as guide and holder up of hands, and you have essentially the same problem. Discouraged supporters of weak churches, honorable women not a few, now and then an Apollos, kindly Lydias, lukewarm Laodiceans, worshipers of strange gods, idolaters, faithful but few, refreshed in spirit—all that was is. Electric lines replace the imperilled craft on the Aegean sea, suffering is minimized and there are no wild beasts, but in almost every respect there are equivalents for the earlier apostolic experiences.

FRESNO.

We "set sail" at an early hour on the morning of Feb. 20th, stopping off at Fresno to attend a reception to Rev. and Mrs. Thomas Clayton in the evening. The attendance was not large. It was too soon to expect social results, but there was a good spirit. The church had been open but two Sundays, upon which the audiences had increased from 25 to 40. At 11:40 we left for Los Angeles, which we reached early in the following forenoon. At noon Mr. Hodgins asked us to join Dr. Crooker as his guests at luncheon and we had a helpful consultation on conditions and objectives.

REDLANDS.

In the afternoon we pushed on to Redlands, whose church had been inactive for almost a year. The evening was pleasantly spent with Mr. Kirkpatrick, who expressed a kindly interest

in our purpose to hold a service and if possible to induce a reopening of the church. He had announced a service for Sunday morning and would help in any way he could, but did not wish to be considered as future minister of the church. The following day we saw as many of the church supporters as we could and were kindly received, but many of those who had long borne the burden admitted that they were tired out, and could see no promise for the future. Redlands has never recovered from the disastrous freeze a few years ago that almost paralyzed its orange industry, which is its sole reliance. Many moved away. Those who remained were left burdened with debt. Many of the most active supporters of the church had died. The community had shrunk to perhaps 8000, and there were ten struggling churches. On the other hand they had at great effort managed to pay off the floating debt of the previous year and the church building is one of the most beautiful and fitting edifices in the state—a charming structure in an excellent location.

The congregation to hear Mr. Lathrop Sunday morning was decidedly encouraging. A good number of strangers were added to the small number of usual attendants. They were all charmed with the fresh, inspiring recountal of what one Unitarian church was doing. He asked all interested in the future of the church to remain for a consultation, and a free discussion followed. He urged that whatever might be possible or impossible the organization be kept up; that the annual meeting be held, the Board of Trustees be filled up, officers elected, and then such services be held as were found possible. There was some difference of opinion, but an evident wish on the part of many that a determined effort be made to resume service, for say, the next three months. It was felt that it would be difficult but not impossible for a young man of abundant energy and consecration to draw in unsuspected support, especially if the younger element of the community be appealed to. It was finally determined that another meeting be held on Monday evening to decide the matter.

Mr. Lathrop presided and encouraged all to express their sentiments. Finally he proposed that those present who favored resumption for three months as a test of ability to continue, express by an informal, unsigned pledge, how much they would be willing to contribute toward the expenses. There were but fourteen present and voting, but \$138 was pledged, which was increased to \$150. There seemed no alacrity in response to the call for a committee to call on others, whereupon "Barnabas" offered to stay over and help. Mrs. F. G. Godfrey, an interested and spirited Unitarian hailing from Bangor, Maine, who is making her seventeenth annual visit to Redlands, and is, with her cousin, a guest at the Wissachickon Inn, volunteered to head the committee. Mrs. Godfrey is well seasoned in good works. Her body is no longer young, but her energy and faith are unquenched. The next morning a machine called for both Paul and Barnabas and with the chairman assault was made upon the potential supporters. The result seemed encouraging. A number promised to send checks, but amounts were generally indefinite.

The territory is large and but few, comparatively, were reached, but the result by no means seems hopeless, so that with the encouragement of a good beginning the conclusion was left to local enterprise.

An unexpected and encouraging episode was the refusal of Mr. Fiske, proprietor of the Nichewaug, to accept any remuneration for the apostolic entertainment. Mr. Fiske is a son of the late John Fiske, and a gentleman of courteous spirit, much interested in our church. With his wife, he had attended the Monday evening meeting. He has taken over the Casa de Loma, the principal hotel of Redlands, giving it the same name as the hotel in Peter-sham, Mass., in which he is also interested. Redlands was very beautiful and our friends made our stay very pleasant.

POMONA.

Sunday afternoon we made a straight course for Pomona, at which we arrived concurrently with a rainstorm. Repairing early to our church, a relie-

of the early days of Oscar Clute and Ulysses Pierce, we found its minister, the Rev. Francis Watry, waiting for us. An evening service is a very rare occasion. Mr. Watry, in announcing our coming at the morning service, had expressed regret that we could not have enjoyed a tea together. Whereat the mothers-in-Israel had remarked that it was not too late. They evidently considered it a deed of mercy, for surely the numerous variety of excellent fresh cake that graced the spread table "in an upper room" cannot otherwise be accounted for. The cake, however, only supplemented stuffed eggs, salad, disappearing hot biscuit, coffee and other good things greatly enjoyed by visitors and visited.

The church auditorium was designed before the fashion of church-going declined, but we had a decent fringe and left the church aroused and encouraged.

A DAY OFF.

After a day of distasteful solicitation we felt entitled to a day of rest and as Riverside was in our direct way to Los Angeles we stopped off for a visit and luncheon at the wonderful Mission Inn. It was well worth the time. The most poetic, consistent, beautiful combination of hostelry-museum to be imagined and altogether impossible to describe. Mr. Lathrop had heard much of it, but found it wholly beyond his expectation. We also enjoyed inspecting a lovely and altogether ideal church building, purely Spanish in architecture, the home of the Congregational church of Riverside.

Another feature of interest was the enormous size of the orange trees. We had no idea they ever reached such proportions.

LOS ANGELES.

A run of an hour landed us in Los Angeles. It was raining heavily and every one was smiling. The tourist tide was at flood. The main apostle was to push on to Beverly Hills to be made happy by a visit on a former admiring parishioner (whose Christian name was Jewish—Daniel) while the venerable minor applied with confidence to one of the largest hotels in the city and found it absolutely filled. A second

effort was equally fruitless, but an humbler and much older hostelry finally supplied the needful.

Thursday noon there gathered at the Unitarian church, for luncheon, a fine company. Over a hundred at the table. Dr. Reinhardt was the first speaker, then a Dr. Dorsey, but the main address was by Mr. Lathrop. He was at his best and was listened to with evident interest. His life and enthusiasm are communicable and quickened imagination suggests ways in which they can be applied to varying conditions so that his speech in inspiring and his message suggestive and helpful. Dr. Crooker was a guest and briefly expressed his acknowledgment of gratification at what he was permitted to enjoy. Mr. Hodgkin, who presided, added his word of satisfaction, and altogether the occasion was pleasant and profitable.

Friday was enjoyed in resting and during the afternoon by a trip to San Gabriel and attendance on the Mission Play, a unique presentation of the romantic and picturesque era before the gringos came. It is a sympathetic and faithful picture produced by a poet, one J. R. McGroarty, and in form and spirit transports the perceptions to an idyllic scene when California was romantically beautiful.

Saturday Santa Ana was visited and the faithful were confirmed in their ways and urged to stand fast and be hopeful.

Sunday Mr. Lathrop preached in the morning to the church at Long Beach to a well-pleased congregation which practically filled the church. After the service a satisfactory conference was had as to the permanent supply of the pulpit. In the evening Mr. Lathrop addressed a large meeting of the Young People's Society at the Los Angeles church, speaking on "The Liberal and the Crisis."

This completed his valuable service on the Coast, and on the morning of the 3rd he started on his homeward journey. It was his purpose to make a brief pause at his boyhood home in Michigan and then press on to be in time to resume his customary duties on the following Sunday.

His visit has been delightful and beneficial to all who have heard him and seems to have given him both pleasure and rest. He has worked steadily, but it has been pleasant work and he has escaped the various and heavy burdens involved in caring for his parish and his mission and in the charge of an extensive naval division of Red Cross work. So that he seems refreshed and firmly vigorous.

SANTA BARBARA

It is the habit of the Field Secretary when he finds himself in Los Angeles released for homeward flight to divide it by luxuriously roosting at beautiful Santa Barbara, where Rev. B. A. Goodridge holds a pastorate, easily the longest on the Coast. The society is steadily prosperous and requiring little attention, gets it. It has a beautiful stone building on a fine lot, which also accommodates a commodious parish hall, and a few blocks away has a very comfortable parsonage.

On the evening of the stop the trustees and as many of the faithful as the parlors would hold gathered to meet the forsaken missionary, who tried to tell them the message borne by the Billings lecturer and of its flattering reception. The matter of the forthcoming conference, probably in May and probably in Santa Barbara, was also discussed. It was a very pleasant reception and fittingly closed a satisfactory trip.

Opportunity

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands
and weep,

I lend my arm to all who say: "I can."
No shamefaced outcast ever sank so deep
But he might rise and be again a man.

—Walter Malone.

Sermon

The League of Nations a Divine Covenant

Rev. E. Stanton Hodgkin.

I speak of the League of Nations as a divine covenant, not in the sense of something supernatural being injected into it in a miraculous way, but in the sense of its being one of the supreme achievements of mankind. I have long since ceased to recognize any dividing line between things human and things divine. But there is a diviner side to man,—an urge within him that bids him ever struggle and sacrifice and suffer to achieve something nobler than has ever yet been accomplished. Sometimes this diviner element in man is very strong; sometimes it is very weak; sometimes it becomes almost supreme. It is then that man makes his real contributions to life and those contributions are worthy of being called divine because the higher element in his nature is for the time triumphant.

Peoples and nations have their transcendent periods as well as individuals and it is then that they bring forth some instrument or organization that serves forever after to hold them up to a higher level than they had before attained. When the Jewish people rose on the crest of a great wave of spiritual experience and brought forth the ten commandments they had a covenant or bond of union that never let them sink back to the level of life they occupied before.

A political instrument or document that marks an epoch and is the outcome of a supreme effort on the part of a people is a divine covenant, for it tends to hold men and women up to their best. Of such a character were the Covenant of the Pilgrims on the Mayflower, the Declaration of Independence, the Constitution of the United States, and the Emancipation Proclamation in our own American life. We are all better men and women today because of these instruments,—they have been a moral and spiritual spur and support to us. It is in this sense that I speak of the League of Nations as a divine covenant. Once it becomes a working real-

ity it will mark one of the greatest steps forward that has ever been taken and will be one of the strongest reinforcements to better living.

The proposed constitution for the proposed League of Nations that we have had placed before us this last week constitutes only the swaddling clothes for the coming infant. Although the birth of such a League would seem to be the inevitable outcome of the terrible travail through which the human race has been passing during the past few years, some of our alleged statesmen seem determined that it shall not even come to birth if it can possibly be aborted, much less that it should ever be permitted to reach maturity and prove whether it can fill a world need or not.

I am somewhat nonplussed at the violent opposition in high places that the proposed constitution for the proposed League has called forth. Careful criticism, constructive and keen, was to be expected and encouraged; for it is altogether too serious a matter to be accepted without the most careful scrutiny. But opposition has taken the form of nothing short of an assault upon the whole League movement as if some sinister motive lay back of it. I had supposed that such a League was what we were primarily fighting for; that it was the end the boys had in view when they offered themselves so freely on the field of battle; that the administration was as much bound to put forth all its efforts to establish international unity of some kind as it was to put forth all its efforts to win the war; that failure in the one respect would be as serious as failure in the other.—would be throwing away the fruits of victory after the victory had been won. This was so firmly fixed in my mind that I had assumed it was virtually settled, so far as America was concerned, and that the big problem was to induce other nations to accept such a League. But it seems that it is destined to encounter the most strenuous opposition here in America; instead of being hailed as the dawn of a new and better day it appeals to some as a monster of iniquity and folly. I should be loath to believe mere partisan passion to be the primary

motive behind this opposition, if I could discover any other way to account for it, but until I see evidence to the contrary I am constrained to believe that if the Peace Conference had failed to formulate a proposed League, our administration would be assailed quite as violently for its failure as it now is being assailed for its success, and by virtually the same men.

It would be a great mistake to accept a League of Nations too readily, without giving it adequate thought, or to expect too much from it. If we should simply rest back easily upon this new organization, assuming it to be an entity with something approaching miraculous power, complete in all its details, ready to take hold at once of any and all international questions and settle them forthwith, relieving us henceforth of all our international anxieties and permitting us to sail serenely along on the untroubled waters of international peace and good will, we should be preparing ourselves for a very rude awakening. Taken at its best, we are at the beginning of a very anxious period that is bound to be beset by many and grave difficulties while this new international entity is finding itself, discovering its powers, and perfecting its processes. It means that as nations and as peoples we shall be called upon to exercise patience and self-control and not expect too much too soon. If the greater nations do not have these qualities, if every partisan group within the nation is disposed to vent its party spite and rancor without self-restraint, the League is doomed to failure and far more serious times are in store for us in the coming century than we have experienced in the past.

Perhaps this unexpected and somewhat violent outburst of opposition is a good thing, let the motive be what it may. It serves to try our mettle, to bring the seriousness of the subject home to every one, forces us to think, and to grapple with it rigorously. If the League is compelled to fight strenuously for its existence in the beginning we will all have an appreciation and understanding of what it is and will know how to defend and maintain it in

the future. If it were something that we accepted readily, almost without scrutiny, people would know little about it and it would be in much greater danger of final failure. But if it is hammered out in the forum of the world's keenest intelligence, overcoming strenuous opposition, imaginary and real, it is much more likely to be a working reality with surviving power than if it should come into existence largely by default so far as the great mass of people grappling with it and understanding it are concerned.

It is well to recall what a fearful and awful time the Constitution of this nation had in coming into existence; how long it was delayed and the fierceness of the opposition it encountered. If it had been born out of less travail than it was it probably would not have had surviving power. It is most helpful to go back and study that period, for we find the same arguments advanced against the Constitution that are being hurled at the proposed constitution of this League of Nations. Read John Fiske's volume called "The Critical Period in American History". It is not only well worth study as one of the most important chapters of American history, but it throws a flood of illumination on the present situation. The fourteen nations gathered in Paris to formulate a League of Nations are the thirteen American colonies of one hundred and thirty years ago grown to world dimensions.

What a furor Patrick Henry and other patriots raised when the proposed Constitution of the United States was brought forth and they were asked to endorse it. "Why," said Patrick Henry, "it is not a Virginian document! Those crafty men from Massachusetts had far too prominent a hand in drawing it. Besides we shall be outvoted! The twelve other states will have more votes than we will! It means the surrender of our sovereignty! They can force us to do anything they wish us to do! Will the great state of Virginia submit to any such thing as that? Never!" How much that sounds like Senator Borah when he declares that the proposed Constitution of the League of Nations is not

an American document: that it does not mention Washington's Farewell Address nor the Monroe Doctrine: that Great Britain had too prominent a finger in the pie: that we shall be out-voted: that the thirteen other nations will have more votes than we will and can compel us to do anything they wish us to do. You can find every one of these senatorial arguments against the League of Nations in the speeches of Patrick Henry and other anti-federalists. If the anti-federalists had prevailed, as they came near prevailing, the United States of America would not exist.

The only arguments I have heard against the League have been the purely provincial, selfish, nationalistic ones. Of course, the proposed constitution of the League of Nations is not an American document. It could not be, if it is to be a true league. The other thirteen nations, many of whose interests are much more vital than ours, have some rights as well as ourselves. Their traditions are as dear to them as ours are to us, and why should we ask them to concede everything while we concede nothing. The other thirteen must of necessity have more votes than we do. It would not be a League of Nations if one nation could control it. Do not the other forty-seven states in this union have more votes than California, and are we not frequently out-voted? But California has no notion of trying to dissolve the Union on that account, nor does California feel that she is being oppressed or endangered thereby. She knows very well that she gains fully forty-seven times as much in security and strength and in multitudes of other ways by being in the Union as she would gain by being out of it. Any true League of Nations would give the same degree of added security and strength to each of its members.

We are told that entrance into the League of Nations means the repudiation of Washington's sacred tradition of entangling alliances with none. Must the whole world be bound forever by the advice that was most excellent and applicable for a small struggling nation completely isolated by time and space from the rest of the world, long after

all those traditions have disappeared? The greatest tribute to Washington is recognition of the fact that he so wisely started us on our career as a nation that we have long since far outgrown the metes and bounds that it was possible for any one to set for us in his time, and we are obeying the call of our day as he obeyed the call of his.

We are entangled in a thousand different ways with all the leading nations of the world. Our lines of interest and action interlace and overlap in scores of ways that have grown up naturally and imperceptibly, and from which we could not extricate ourselves if we would. The only vital question is, shall we organize our intricate international relations into some sort of rational and orderly system of control or are we to go on in the purely chaotic way of the past, each nation dodging, striking out and thrusting at every other nation without let or hindrance? As President Wilson has said, a League of Nations is long overdue. Nowhere else in the realm of life do we find such intimate and vital relations so uncoordinated as among the so-called civilized nations of the world. If we had really been abreast with the demands of our age, these relations would have been reduced to order long ago and some of the terrible tragedies that have beset the world might have been averted. These tragedies are the punishments the world has brought upon itself in blindly failing to see the demands of the times.

They tell us that the League of Nations is inimical to the Monroe Doctrine. I believe it to be an expansion of the Monroe Doctrine,—an application of the Monroe Doctrine to the affairs of the world. But whether it is or not, if the Monroe Doctrine stands in the way of something bigger than itself, and something more vital to the world, it must go.

So it is with the Constitution. I do not believe for one moment that there is anything in the proposed League of Nations that in any way conflicts with either the spirit or the letter of the Constitution. The unconstitutional bogey is always trotted out in opposition to any proposed move, whatever it may be.

Even our Constitution is not hedged about by any divinity that forbids its modification. The Constitution is an instrument of service to aid our nation in doing the work that needs to be done in the world, not a fetter to hamper it. The Constitution must be made elastic enough to enable us to engage in any of the vital tasks our age requires.

We should make a mistake in thinking that the League of Nations does not require concessions from us as a nation and that no risks are involved. Everything that is worth while in life involves risks and concessions. We must pay the price for all progress. There is no possibility of getting something for nothing in the higher values of life. The League must have power and it can have only the power conceded to it by the nations. It is somewhat like marriage: we must give all to gain all. We sometimes see persons enter into marriage determined to have all the advantages and satisfactions of married life and yet determined to retain all the privileges and independence of single blessedness. Such marriage invariably end in the divorce court or something worse. There is no true marriage there. One has to give all; to cease forever after to think in individual terms: *mine* has passed over into *ours*, if the marriage is true. When people succeed in merging their lives in this way, in giving all to the common life, the reward is very great, the gain is an infinite enrichment of life. But if one gives himself to these higher relations grudgingly and haltingly, always holding back and wishing he were out of it,—such marriage is little short of a hell on earth. So it is with all the greater relations of life. The League must be in a mild sense a marriage of nations. We must see to it that the fundamental terms are as just and equitable as possible and then give ourselves to it in faith and confidence.

I am now more afraid of the Prussian spirit taking possession of us here in America than I am of the Prussianism that lies beyond the Rhine. In the character of the opposition to the League of Nations it seems to me I see a kind of Prussianism raising its head

in a threatening manner. The reason Germany always blocked all propositions for reduction or curtailment of armaments was because she felt that she had a distinct advantage in the race for armaments,—that she could hold out longer in that race than any of the other nations. If she could set the pace and keep all the other nations struggling and striving to equal her in military equipment, they would finally fall exhausted while she was still strong. She would thus gain supremacy whether it ever came to war or not. An increasing number of people here in America are animated by that same spirit. Our position and our immense undeveloped resources, they feel, give us a great advantage in any race of armaments and they are clamoring for universal military training, for a great navy and for everything that the nations of Europe stood for in the past. To my mind, that attitude leads to Prussianism pure and simple and to a Prussianism of the most damnable kind. If I was bound as an American citizen to fight the menace of Prussianism in Europe that threatened to engulf the world, I am doubly bound to fight this incipient Prussian menace here in America.

If we have an advantage and can stand alone better than other nations, instead of using that advantage in a purely selfish spirit, for self-aggrandizement, holding aloof and considering only our own immediate selfish interests, we should use it unselfishly, taking the lead in the League of Nations, being willing to make greater concessions, taking greater risks, and setting the pace in the direction of disarmament instead of in the direction of greater armaments. It is only thus that we shall really be true to the American traditions we prize so much.

The momentous issues of life are not so much matters of choice as of compulsion. It is not a choice as to whether we shall go forward to something much higher and nobler than anything that has gone before, or comfortably settle back to old pre-war conditions. We cannot go back to pre-war conditions; that is absolutely impossible. We must go forward to something immeasurably

better than pre-war conditions, or we shall sink back to something immeasurably worse. That is life's way. When once a vision splendid is given man, when once the opportunity is clearly offered him, if he does not use it, he is thrust back into chaos to work out his salvation painfully and slowly from the beginning again. The only choice that is before us today is between a much higher and better world order than we have ever known or a period of disintegration and decay.

That is why I speak of this League of Nations as a Divine Covenant. It is a challenge to all that is diviner within us. It is one of those great periods in history when Heaven is within our grasp in proportion as we are heroic enough to seize upon it. We cannot be just comfortable and ordinary and commonplace in our faith. We must be either divinely faithful or faithless.

Once to every man and nation
Comes the moment to decide,
In the strife of Truth and Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offers each the bloom or blight,—
And the choice goes forever
'Twixt that darkness and that light.

Theodore Roosevelt—A Tribute

On February 9th the churches of Palo Alto united in a memorial service for Theodore Roosevelt. Rev. Bradley Gilman, a college classmate of the great American, was fittingly asked to make the address. It was an eloquent tribute to his moral and spiritual qualities. Knowing him intimately and well he affirmed that the fundamental trait in his character was an earnest sincerity. One of his great assets was his fearlessness—physical, intellectual, and moral. Of this he gave a memorable instance.

Who that witnessed it can forget his splendid daring in his address on Commencement Day in 1905? As assemblage of nine hundred men, chiefly lawyers, in Memorial Hall, including our class of '80, twenty-five years out of college. Roosevelt read a carefully prepared address, which was repeatedly applauded. At one point, he spoke this sentence: "What a pity it is, that so

large a proportion of our college men, after graduating from law schools, go out into the world to steer corporations and trusts as near the edge of criminality as possible, without quite going over it!"

As the intrepid speaker paused, an ominous silence settled over that very legal assembly; whereupon Roosevelt lowered his manuscript and remarked with his characteristic smile: "The applause seems somewhat lukewarm at this point; I will repeat that last sentence." And he repeated it; and the dauntless daring of the man drew a loud outburst of applause.

In conclusion, Mr. Gilman told of a singularly fitting tribute paid by the secretary of their class.

It is the custom for the class secretary of classes that have graduated from Harvard College, in the event of the death of a member of the class, to send a card to each of the surviving members, containing the name of the one who has gone, together with a brief summary of the man's life: the bare facts, with no comment.

Last week, I received such a card; but after Theodore Roosevelt's name, instead of the usual summary of facts, the card gave quotation from Bunyan's "Pilgrim Progress":

"After this, it was noised abroad that Mr. Valiant-for-truth was taken with a summons, by the same post as the other, and had this for a token that the summons was true. 'That his pitcher was broken at the fountain.' When he understood it, he called for his friends, and told them of it. Then said he, 'I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battles, who will now be my rewarder.'"

Evidently our class secretary felt, as I certainly feel, that nothing less than a blended moral and religious symbolism would express the ending of Theo-

dore Roosevelt's consecrated life. Always he was an advocate and defender of truth as he saw it. Although he, with his reverence for our Lord Jesus Christ, would not have framed such a sentence, nevertheless we, lesser men,—yet no less reverent,—may quote, as applicable to him, the words of Jesus, standing fearlessly before the Roman governor, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

An All-Unitarian Enrollment

(The following circular, signed by the President, the Secretary and the Treasurer of the Pacific Coast Conference, has been sent to the officials of each of our churches.)

This is the auspicious year to begin the forward movement for liberal religion on the Pacific Coast. The primary step to union and strength for our churches is to get into touch with all who are interested. In both organized and unorganized territory there are numbers of active or quiescent Unitarians. If we were all actively united we should be a power for ourselves and for our communities. We want a directory of all actual or potential Unitarians in this territory. This is the business man's way of achieving results. Let us be businesslike. Will you help promptly?

As suggestion we call attention to the way it has been done in Palo Alto. Unless you know a better way, we advise you to try it.

From the old church books and from the memories of all members who could be consulted a provisional list, with addresses, was prepared, of all persons in any way interested in the work of Unitarianism, construing this language liberally in behalf of the church. This list was printed and sent privately to all whose names appeared, with request for corrections and additions. In this way opportunity was given for any who so wished to withdraw explicitly from our fellowship. But many who were before unplaced were encouraged to accept the fellowship and to become active members.

This list becomes an invaluable basis

for building up both the local church and the district union. To make the matter more concrete, a copy of the Palto Alto directory is enclosed.

Please act promptly. Watch us grow.

For the purposes of the Pacific Coast Conference may we ask you to send us a copy of your list, even before it has been revised? It will serve properly enough as a mailing list for announcements.

Sermon Extracts

Our Debt to Those Who Died

Rev. William G. Eliot, Jr.

We have gone through an awful war. That war, like every war, and more than any other wars, leave unextirpated roots that will give us world-war once more unless killed forever. But nothing so radical will come without a change of mind for all the world. I am tired of that patriotism which has always been "the last resort of scoundrels," and eager for that patriotism which dreams that our beloved country may be in reality what it is in the hearts of prophets—the strong servant of Jehovah to lead and serve the world.

But such dreams come true only for that country which will set its own house in order.

They died that we might live. Parents gave their only beloved sons, knowing full well what that giving might mean. Women gave their husbands and lovers to the sacred cause. Shall we who survive, shall we, dare we live as if they had not died?—as if there were no immeasurable debt?

If all the worshiping congregations in the world should, from now on, cease their manifold beneficent activities, cancel all other appointments, however helpful, and just assemble once a week for no other purpose than in the presence of Christ's table to meditate deeply and passionately on what the war and the victory and the debt really mean for now and for all time, for each one of us and for our common country and for our common humanity—those congregations would abundantly justify every personal sacrifice that supports

and every structure that houses their devotions. How much more shall our inconsiderable sacrifices be multiplied for good if every congregation could rise, as from a new baptism and conversion, to a larger, freer, nobler sense of what the acceptance and practice of Christ means, and will forever mean for our own country and all nations "stumbling and falling in disastrous night, yet hoping ever for the perfect day!"

Yes, thou art still the Life; thou art the Way.
The holiest know—Light, Life and Way of
heaven;

And those who dearest hope, and deepest pray,
Toil by the light, life, way which thou hast
given.

Our Religion and the New Age

Rev. Thomas Clayton

Our form of religion has lived through a hundred years of "protest" against bigotry and dogmatism. It has stood for advanced thought upon everything relating to God and man. For more than three-fourths of the century it was far in advance of other systems of religious thought; but in recent years the advanced or liberal element in the great denominations has gained upon us, until, as some of them express it, "there is but a hair's breadth between their views and ours."

Does Unitarianism fit into this "new age?" Or men having become broader through this great Calvary of nations, has our mission ended, and our vocation passed on to others? Or have we still the root of the matter that can be made the starting point of a new and glorious message? By a new message, we always understand new phases of eternal truths, and new emphasis upon the vital things in religion.

"To our minds, the following things stand out as imperatively demanding proclamation.

We must have a spiritual interpretation of life, as we know and live it. The old materialism is dead; the new spiritual philosophy is universal. Scientists, philosophers, scholars, and all great men, have accepted it fully. Life is more than meat or raiment. It is outside the "abundance of the things we possess."

There is needed a new view of the "hereafter." What shall it be?

It seems to have been our weak point in the past. What can we say to sustain the sorrowing and the dying? We must call out of men while yet they live, a higher "faith"; the highest test ever put to man. We must say to all, God says, "If you love Me, trust Me." "Trust Me in the Gethsemanes of life, and in the agonies and darkness of death," if such come to us at the last.

For such a faith is possible; such a faith is demanded. That men fear not death, nor pain, nor sorrow, because love is on the throne, and pillowed on this grand assurance, we need not ask God, "Where are you taking me?" but can calmly say, "Thou art with me, which is more than sufficient for all things in life or death."

Brotherhood

Rev. Edward J. Bowden.

Brotherhood is an unqualified recognition of the fact that we are all children of the same divine Father.—nurtured by the same earth, and sharing the universal obligations of love and service.

But while I speak of brotherhood I almost tremble to use the word. It has been so abused and misunderstood that if it were possible I would drop it, and substitute another.

For brotherhood signifies a close and tender relationship between people of widely differing age, temperament, and conditions. It implies equality; but it implies also the widest diversity. The brother of twenty months and of twenty years are equal in the freedom of the home, and in the love of father and mother; but how unequal in duties, obligations, and privileges!

Yet this word, so noble and comprehensive in its significance, has been taken by narrow groups of men and made to serve the purposes of bigotry and partisanship. Those only are brothers, in their estimation, who follow certain narrow grooves of thought and action; all others are accursed.

But differences in the natural relationships of brothers are small, indeed,

compared to the differences in the wider relationships of the great human brotherhood. On the one hand we think of men—big brothers—whose natural attainments and acquired experience are such that most of us feel instinctively how incapable we are of present attainment to their heights: on the other hand there are children in our homes and schools who are utterly incapable of responsibility; and also the child races of the earth who are just as unfitted to hold their own.—who are just as certainly the objects of our care as the most helpless infants.

Here are differences within the human family which compel recognition, and no sense of brotherhood can abolish them. None of us want to when we look to those who are coming along behind us. Even the most ardent exponent of brotherhood never suggests that we should give the vote to children, or admit great hordes of Chinese or Hindoos to the full privileges of citizenship. It is only when we look to the other end of the scale—to the big brothers who know so much more than we do—that we say, "Come and act like brothers, and share all you have and are with us."

Brotherhood is my watchword, and I will preach it and act it; but it must work both ways. The man working beside us is our brother, along with the statesman and the capitalist; but so too are the Hindoo, the Negro, and the Indian. All have a claim on our love and service. In this spirit we must face our problems, both national, international, and social. If we remember that the duties and obligations of brotherhood are as varied as those of the infant and the adult in the same family we shall cease crying vainly for impossibilities. We shall give our attention rather to the development of a true brotherly spirit.

Giving

The Holy Supper is kept indeed
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

—James Russell Lowell.

Selected

An Impression of President Wilson

Plato wished for a ruler who should also be a philosopher. We who sat rapt under the great President's spell during a precious half hour on Monday, felt that even more than this had been granted to us—a ruler who was also in the line of the world's prophets. There was nothing, it is true, in the manner of delivery to suggest a prophetic role, for to all appearance there was just an elderly, grave gentleman, courteous but rather stolid and impassive, who had come to take part in a commonplace civic function and exchange compliments with the City Council. Even when his turn came to speak, we were well into the first part of his reply before one began to catch one's breath and listen hard; and then it was with the surprised shock of a consciousness that a memorable thing was being done, and words were coming that were not words but spiritual creations and conquests. Yet this perhaps misrepresents it, for the manner was so matter of fact, and there was no earnest emphasis, and no sense of an emotional appeal. To eyes that had not seen Emerson nor Lincoln it seemed as if both of them had been blended here into one, and had learned to make transcendental revelations in a familiar speech that would befit an address to an adult Sunday school, with diversions into the homely, humorous and anecdotal.

In one sense it was a sermon he was preaching to us; but in another it was a statesman's ultimatum; and again it was neither moral appeal nor political argument, but a businesslike announcement of the only terms on which the new age would consent to exist. Perhaps it was this experience of being led by the unwonted spiritual coercion of one who had the right to do it that explains the character of the audience's response. I see that a newspaper describes the response as quick and sensitive. It was friendly, but it hesitated in its reception of some of Mr. Wilson's declarations. Reaction has gone far in these days, and some of the pregnant

and perfectly-worded insights of the speech dealt with values which men knew in their hearts they have not fully honored. The President did not compromise with the policies of fear and selfishness that made the basis of the old order but calmly laid down the principles on which the new world must rise. "Interest separates, service binds. American is not interested in European politics and the balance of power. She will join no combination of powers which is not a combination of all of us." Even after such a deathblow to many lurking hopes for the old order, the audience sang, "For He's a Jolly Good Fellow," and the guest gave us his benign smile just as if it were a college supper party, and then went off to the Exchange to chaff the cotton merchants on gaining (and losing) money in that place. Then another speech at the Midland Hotel on the spiritual side of civilization. "There is now on common enemy, except distrust and the marring of plans. When peace is conducted in the spirit of war, there will be no war." Then he was gone, and we wondered whether America knew her great man—"not Lancelot nor another."—*W. Whitaker in The Inquirer, London.*

Intolerance Our Drawback

"That the life of a great democracy can live only on three-fold discussion, I am convinced as never before," said Rev. John Howland Lathrop, one of the national directors of the American Red Cross, speaking to the students at Mills College on "The Necessity of the Liberal Mind."

"These feelings," he said, "are intolerance, lack of co-operative spirit, and personal aggrandizement. The intolerant attitude of this country toward honest belief is one the nation cannot look back upon with pride."

"The new type of sanctity," he went on, "will be the sanctity of truth, the liberal minded attitude toward the world in which we live. Remember, you are gathering out of the past not to make you conservers, but that the very ground may spring into larger future."—*San Francisco Bulletin.*

Books

SKETCHES OF SOME HISTORIC CHURCHES OF GREATER BOSTON. The Beacon Press, \$1.50; \$1.60 by mail.

It is not to be wondered at that Boston Unitarians take pride in the history of their churches. Many of them stretch back almost three centuries and great interest attaches to their beginnings. The collection of papers on a dozen of our prominent churches is a happy thought. It was developed by a year's survey of the history of our churches on the part of the Woman's Alliance in connection with the seventy-fifth anniversary of the Church of the Disciples in 1916. Different members studied their own churches and prepared papers, first read at the church which they treated, and afterward in demand at the other churches. They were found so interesting that a demand for their being printed in one volume finally led to this delightful collection.

The sketches are preceded by an article by Katherine G. Allen on "The Beginnings of Unitarianism in New England," which is a resume of some chapters of Joseph Henry Allen's "An Historical Sketch of the Unitarian Movement Since the Reformation." Miss Allen also gives the very interesting sketch of King's Chapel, founded in 1686, which was the first Episcopal church in America, and one of the first of our Unitarian churches. Its present building, much in form and character like the wooden church dedicated in 1689, contains the original pulpit and is probably the oldest in the country which has been in constant use.

The First Church in Boston and the First Church in Dorchester were founded in 1630. The First Church in Roxbury dates back to 1631, West Roxbury built in 1632, and Cambridge followed in 1636.

These churches were all Congregational for many years until the beginning of the 18th century, and the various sketches give the succession of all the preachers and many details of the growth of liberalism, and incidentally furnish a pretty complete history of Boston, which, when Channing was installed in 1803, was a city of 25,000 inhabitants and had the general appearance of an old English market town.

Joy-Givers

Denounce who will, who will deny,
And pile the hills to scale the sky,
Let theist, atheist, pantheist
Define and wrangle how they list,
Fierce conserver, fierce destroyer,
Be thou joy-giver and enjoyer.

—*Ruskin.*

God Is Love

God! Thou art love! I build my faith on that.
Even as I sat beside Thy tortured child,
Unconscious whose hot tears fell fast by him,
So doth Thy right hand guide us through the world
Wherein we stumble. —*Robert Browning.*

From the Churches

BELLINGHAM.—From September 1st to the close of December, the chapel was closed by the health authorities, or the trustees, in deference to danger from influenza, for nine of the eighteen Sundays.

On the last day of the old year Mr. Baker was sent to Seattle in the interest of the Whatcom County Campaign for Armenian Relief. On his return he made five addresses of appeal at different points. He had the satisfaction of seeing the county the first to reach and exceed its quota.

Early in January the Bellingham Ministerial Association entrusted him in opening the program for the year, and he read a paper on "The Conduct of Worship."

The fourteenth annual meeting of the society was observed with a banquet at the Hotel Leopold, at which forty persons were seated. The treasurer reported all bills paid and a better balance than usual for another year's expenses. Pledges for the year show an increased total and the prospects for the future are decidedly encouraging.

FRESNO.—Services were regularly resumed on February 9th. Rev. Thomas Clayton spoke on "Our Religion and the New Age," with a prelude on Theodore Roosevelt. It so chanced that Fresno was treated to a real downpour of rain at service time, in spite of which quite a fair audience was found to have sought the reopened church.

On the evening of the 20th a reception to Mr. and Mrs. Clayton was given. Rev. John Howland Lathrop and the Field Secretary stopped off on their way to Southern California, and added their word of welcome.

LOS ANGELES.—Increasing attendance on Sunday school, Social Service class and the church services characterizes this month. The chief social affairs were the luncheon of the men and women of the church on one day, and another day a newly-devised plan of The Tri-W girls. They arranged for a luncheon and asked that ladies should

bring guests whom they wished to entertain. The plan pleased many, and the club had an attendance of more than 200. The net proceeds were devoted to the church repair fund.

The Women's Alliance is still vigorously working for refugees and has its literary meeting once a month.

At the noon luncheon of February 27 we had as honored guests Rev. J. H. Lathrop of Brooklyn, N. Y., Billings lecturer for the A. U. A., and our beloved Mr. Charles A. Murdock of San Francisco, Field Secretary for the Pacific Coast churches. These greetings from the other sections of the country give us a warm and friendly feeling, as though we belonged to the larger fellowship.

There have been several interesting meetings Sunday evenings. At one Mr. Alexander S. Kaun, A. M., of Russia, spoke on conditions in Russia. This lecture was under the auspices of the State University Extension Department. The speaker presented graphically the state of things in that poor, much-disturbed country. On one evening a member of the congregation reviewed the book, "The Four Horses of the Apocalypse", and this proved of great interest. The song services at these meetings are very enjoyable also. On a third Sunday evening, Lieut. Col. McGee of the British Army gave a stereopticon lecture on "How Turkey Prolonged the War." This disastrous campaign has had little notice and we were glad to get first-hand and valuable information. The absence of elocutionary effort only added to the strength of the descriptions.

For sermons the general topic, "The Quest for Freedom," has been carried out in the four sermons. The topics were as follows: Freedom in Bonds, the Jews; Freedom Through an Appreciation of the Outer World, the Greeks; Freedom Through Law and Order, the Romans; Freedom Through Self-Sacrifice, illustrated by Christianity at its best: A Serving People.

On February 23 the service was most inspiring. The choir gave special patriotic selections, including Eichberg's "To Thee, O Country," and a new

composition by Fay Foster called "The Americans Come," which was very touching. The sermon topic was "The League of Nations", and was a marvelous bit of clear, lucid thinking. The address was many times interrupted by applause, and our people are not given to an over-amount of enthusiasm, as a usual thing. The sermon in full will be found on another page.

OAKLAND.—Out of respect for the spirit, as well as the letter of the law, our church was closed the last Sunday in January and first Sunday in February on account of the influenza epidemic, which happily has now subsided.

On Jan. 21st Frederick Vining Fisher, our acting minister, kindly sent us all a personal letter and a "pulpit message", *The Pals of Christ. Are You One?*

On Feb. 9th services were resumed, and will, we hope, be continued without further interruption until the summer vacation.

During the month the Open Forums were addressed by Henry Morse Stephens, Mr. Fisher and Supervisor Andrew J. Gallagher of San Francisco.

The annual meeting of the church will be held on Tuesday, March 4th, at 8 p. m., when the Woman's Alliance will tender a reception to Mr. and Mrs. Fisher, and light refreshments will be served.

PALO ALTO.—On Sunday, February 16th, Rev. Bradley Gilman occupied the pulpit at Berkeley, and Rev. John Howland Lathrop preached for us in the forenoon, and in the evening, at the urgent request of Mr. Gilman, who had heard Mr. Lathrop tell the story of his Brooklyn church, repeated it that his people might also be inspired and encouraged. A good congregation greeted him in the forenoon and in the evening the church was full.

PORTLAND, ORE.—The postponed annual supper and business meeting of the church will take place in the church parlors on the evening of Tuesday, Feb. 25th, at 6:30 o'clock.

Mr. Eliot took a very active and prominent part in the meetings of the The Alliance meeting was postponed.

"League to Enforce Peace" which were held in Portland, Feb. 16th and 17th.

Our Young People's Fraternity has reorganized with renewed interest. The members are holding their "Study Class" meetings on Tuesday evenings and have pledged themselves to attend Sunday morning services. They get together for a social once each week.

SAN FRANCISCO.—A very encouraging month, especially by reason of the annual meeting on Feb. 6th. It was a rainy night, but over 140 came to the parish dinner, which has grown to be a much enjoyed institution. There was a time when getting a quorum to make valid an annual meeting required serious effort, but all that has passed away. A simple dinner, served with a social spirit, brings a safe number, and the business is not the least attractive part of the evening.

Our church is well organized, and good reports are expected with confidence that results justify.

The treasurer comes first. The year had been war-torn, flu-burdened and otherwise broken. The word being especially significant by reason of a ditto sewer. The finance committee had sent out a circular disclosing a deficit of \$2,200, and those of little faith were inclined to be discouraged, but when the treasurer reported the response to their appeal had brought all they asked for, and more too, smiles possessed all concerned, and the following reports were foreordained to favorable consideration. The Sunday school, the Men's Club, the Young People's Society, the Society for Christian Work, and the Channing Auxiliary were all shown to be more or less flourishing. All had done things and had money left over.

The three endowment funds, aggregating about \$80,000, that provide for charities, education and a library, were in good condition.

In accordance with custom the trustees longest in service were dropped, and new and vigorous blood was injected.

Mr. Dutton spoke forcibly and with feeling and all went home with grateful and confident hearts.

On the 3rd Mr. Lathrop greeted the Channing Auxiliary briefly in addition to the regular program. On the 10th Mr. John D. Barry gave his lecture, "With Peacemakers in War Time."

On Feb. 13th Bank Commissioner Stern addressed the Men's Club, contributing greatly to their appreciation and partial understanding of "Banking After the War."

SAN JOSE.—The influenza having subsided, our people are coming out in larger numbers, and church activities are again resuming their vigor. The Alliance has given two successful affairs this month: a social at Mrs. L. B. Wilson's, and a dinner at the church. At Mrs. Wilson's a most charming program was given, the chief feature being the reading of a booklet by W. W. Woodbridge, entitled, "That Something," which is designed to re-ignite the spirit, and give new courage to those "down and out."

The dinner was well attended, in spite of the rain, and all seemed glad to once more meet in a social way. Rev. John H. Lathrop came to us on the 17th and gave a most interesting talk on the way his church in Brooklyn, N. Y., is meeting the problems of Americanizing, and at the same time, giving religious training to the many different nationalities in that city. He has unique methods, and so far, very successful ones. We hope he may have a larger audience, should he come our way again. As usual, Mr. Shrout is giving us splendid sermons, and is being appreciated more and more, by those outside the church. He was a delegate to the recent Peace Conference in San Francisco, and gave a review of the speakers and topics at the last Emerson class. Needless to say that Mr. Shrout is enthusiastically in favor of the League of Nations.

SEATTLE UNIVERSITY UNITARIAN.—The "sympathetic strike,"—which in advance moved the people of Seattle about as seriously as anything could, but which in reality fell quickly away because of its inherent iniquity,—broke into the church life as well as the city's.

likewise the meeting of the Red Cross Auxiliary. The church dinner, arranged for February 7, was postponed to February 28.

On February 23 the minister went to Bellingham in exchange with Mr. Baker.

One of the most interesting afternoons arranged for by the Women's Alliance was that of February 19, when, at the invitation of Prof. Carl Gould, head of the architectural department of the University of Washington, and women and their friends were invited to the university for an illustrated lecture on the "Architectural Growth of the Campus." Many interesting plans of the developing university buildings were shown.

STOCKTON—On February 9th, through the courtesy of the proprietor of the Hotel Stockton, the ballroom was thrown open for an address by Rev. John Howland Lathrop on "The Unitarian Church and Making Americans." It was a very interesting story, something quite different from the experience of many city churches, telling what one church had done to make friends with unlettered immigrants and the gratifying results.

The church is without a minister at present, but it is proposed to reopen services regularly at the Philomethan Club house with the best available supplies.

For whom it may concern we offer this announcement by the Children's Home Society, which in Northern California has its office in the Bacon Building, Oakland:

Wanted: Good Christian homes. Protestant, Catholic or Jewish, for homeless boys between five and twelve years. May be adopted if desired. We have Booth, aged 9, fair complexion, bright, manly; Roy, 8, small, attractive, brown hair and eyes; Stanley, 6, lovable, sturdy, curly hair, freckles; Delmar, 7, full of life, freckled; Morris, 7, Japanese-American; Owen, 10, red hair, blue eyes, lots of freckles, bright as a dollar; Korona, 8, Austrian, fair, lovable, extra good boy; James, 5, sturdy. All Americans except two. Apply Children's Home Society, Bacon Bldg., Oakland.

Sparks

An absent-minded churchman who had reversed his collar was mistaken by a small boy for a Catholic priest. The boy doffed his hat and murmured "Good morning, father." Whereat another youngster, knowing the facts, jeeringly remarked: "He ain't no father; he's got four children."

On the phone the librarian was asked: "Have you got a volume of poems by Carruth?" "What is the title of the book?" asked the librarian. In answer, as he understood it, came "I'm not quite sure. It ends in 'own tongue'. I think it is 'Eating his own Tongue.'"

The *Detroit Free Press* says that the trouble with the Irish question is that too many of the Irish people want what too many of the Irish people don't want. Sometimes we have the same sort of trouble in a church.—*English Reformed Church Messenger*.

Widower—"I suppose that when you recall what a handsome man your first husband was you wouldn't consider me for a minute."

Widow.—"Oh, yes, I would. But I wouldn't consider you for a second.—*Orange Post*.

It was time to part. The Presbyterian chaplain wanted to say the right word to his Roman Catholic comrade through the long, hard service. "Good-bye, and let me tell you how greatly I prize our working together. We are different, but we have been good friends. You have done the work of the Lord your way and I have done it his."

At one of the London receptions of President Wilson, just after his carriage had passed through St. James street, amid indescribable enthusiasm, a religious crank broke into the procession with a big placard reading "*Prepare to meet the King of Glory!*" A "cullud ge'man" on the curb shouted, "Yo' too late, chile, he jus' done gone by." And all London that could hear burst into laughter.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibility the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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The war has widened the wedge that is prying the minds of many people away from traditionalism and sectarianism and ecclesiasticism. It has opened the spiritual eyes of many people to the fact that religion is actually an affair of life, fundamentally a simple affair of framing a reasonable modern faith and of building life on the basis of fraternalism. * * *

As a church we are trying to lay hold of and practice the thought of God as the Infinite Spirit, Mind, Life, Love, in and through the Infinite Universe, carrying out his purposes in a Universe of divine Law and divine Order. God is morally and spiritually present to our Souls as gravitation is present to every tiniest cell of our bodies, present as the God-expectation of us, present as the inspiring incentive of our bravest and best endeavor.

In our faith we say, God's Law is the Law of Love, the Law of Truth, the Law of Righteousness, the Law of Service. God's Law is the moral pull of the Universe.

When I feel that I am right I feel that I am right with God—I feel spiritually energized, supported. What has happened I do not know, but the result I know. I feel better. * * *

"Unto thee, O God, do I lift up my soul." Result: I feel better. "O God, help me to be brave, help me to be right, help me to recover, help me to bear, to hope, to play the man." Result: confidence, a renewal of the right spirit, and a welling up within me of sympathy and brotherhood, because I have this thought in the foreground of my soul. "Help me with the help I need that I may help *them* with the help *they* need."

—Minot Simons.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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We have paid an incalculably awful price for the victory we have won. We need to be assured that what we have gained is worth it all, and to see to it that we profit by it to the fullest possible extent.

If we reflect on what was the greatest service we rendered we would be helped in our valuation. We furnished men and munitions, and we furnished food and money and all manner of things, but we also furnished ideals, and no one can reflect on the course of the war and doubt that the greatest contribution of President Wilson, backed by the American people, was his lofty idealism. The war, really a doubtful struggle between contending nations when we abandoned the neutrality that we hoped we could preserve, was lifted up to a crusade for righteousness. A great principle was at issue and we steadily pursued the right as we saw it. We won the victory, or made possible the winning, by simply following our highest ideals. We need never to forget that fact, and if we can fix in our minds, in the relation of cause and effect, the holding firmly to ideals and the winning of the war we will gain the greatest good within our reach.

For we will be strengthened in the power we most truly need,—the power of living aright.

There is nothing above faith in the value of loyalty to ideals, and that the outcome of this war has been a higher valuation of moral forces cannot be questioned. We have seen it worked out. The reliance on methods and power

Everything that is true is God's word, whoever may have said it.—
Zwingli.

regardless of ethical considerations has utterly failed. Emphatically it has been demonstrated that might does not make right, and what we have established cannot be shaken. The basis of faith is firm and on it alone can we build. To the extent that we realize this, and live more worthily, do we receive full value for what we have spent of treasure and of life.

Ideals are no impracticable dreams and fanciful notions. An idealist is real, not unreal. The ideal is that which wisdom and virtue and truth have approved and experience is constantly proving. It may emanate from the divine imagination, but it is given body and built into life by advancing civilization. To be true to our ideals is simple, unquestioned loyalty to right as we see it. In other words, it is doing the Will of God as it is revealed to us in the enlightened conscience.

And what we have gained in faith, in trusting our sense of moral consciousness we shall surely and sorely need. However much we may have won or however much there is yet to be gained, equal necessity for striving for our ideals will remain. There are signs now that the peace of the world is to be put to a test more severe than ever before. Race prejudices, and the rivalry of governed nations, are less serious than class conflict and the greed and hope of ungoverned ignorance and irresponsibility. We must not only do the right, but we must resist the wrong.

An officer of a San Francisco regiment, one of seven killed or seriously wounded by an unexpected shell that exploded in the midst of a group quietly consulting early one morning as to a move about to be made, miraculously escaped with his life and is home with

his family. One of the experiences that impressed him most forcibly was the prompt and continual response from strangers in the common walks of life for transfusion of blood to save the life of those who depended on it. In the hospital at Bordeaux there were several desperate cases and through the public press an appeal was made. From the docks of the port streamed many laborers who offered to give the blood required, and the supply was generous and constant as long as the need continued. It seemed to him that he had never been so impressed by the goodness of his fellow-men. Self-sacrifice in such a form he had supposed was rare and of the nature of heroism, but he found it a matter of course and quite independent of personal consideration.

It is good to know that even the despised German may show high qualities of manhood. A much-respected Cambridge scholar (Rev. E. Conybeare) writes to one of our contemporaries:—"In your notes today you tell of a German prisoner who risked his life, by diving through ice into fifteen feet of water, to rescue an English lad. I privately know of another German who did no less devoted a deed. He found himself lying seriously wounded in 'No Man's Land,' by the side of a British officer fast bleeding to death. The Teuton rolled himself over, in spite of his wound, and endeavored to staunch the flow of blood from his enemy's limb. Having some surgical knowledge he was able to press his finger on the right spot. And there he kept it pressed (though with excruciating pain to himself) for two mortal hours till a stretcher party arrived."

Such deeds need to be cherished that we may not be tempted to feel that cruelty and outrage are general and

that none of the finer sentiments of humanity survive on the battle-field.

It is fortunate that in the division of the church year in our especial denomination, the month of May marks our year of beginning. In New England the May meetings are observed with great loyalty and devotion. The faithful come from far and near, matters of great interest, denominational and otherwise, are exhaustively discussed, and plans for a new year are laid. There are conferences of varied nature, and each participant may select the cause or the subject in which he is most interested. There is also a convocation where the priests alone find sanctuary. The Brattle Street Conference affords the professional clergyman opportunity for flocking by himself, and to speak with frankness and daring that is unlimited, in distrust of danger.

Then there is a Festival, at which the laymen entertain the clergy and the hard and heavy work of the week is relieved by the play of fancy or mayhap wit. Kindly traditions of good feeling and regard are brought out and aired. It is a goodly week and we cling to it with fervor and enjoy the story if participation is denied.

But this year it ought to reach the depths and the heights, for during the month occurs a great anniversary. In the fullness of time we reach the significant blossom of the Century plant. On May 5th, 1819, Channing preached his Baltimore sermon, and if American Unitarianism can claim a birthday surely it was that.

In connection with the event an allusion to it of contemporary occurrence is not without interest. In an autobiographical fragment by the late Horatio

Stebbins, a brief statement of facts of interest in a remarkable life, he refers to his second ministry, at Portland, Maine (1854-1864), alluding thus to his associate: "Early in 1854 I was invited by the people of the 'Old First Parish' in Portland, Maine, to become associate pastor with that memorable and beloved man, Ichabod Nickols. He was a man of genius too little known, but by those who knew him thought to be one of the unknown great men. His mind was essentially poetic and saw truth as by spiritual vision. He was present at Baltimore when Channing preached his great sermon, the most polished theologic weapon of that period. Dr. Nickols told me that before Channing preached on the morning of that day he read the sermon to him, Nickols, asking his opinion concerning the discourse. Dr. Nickols, in his modesty, said to me, 'I considered that a great honor.' I always thought that Ichabod Nickols was as great a man as Channing, though without Channing's consciousness and will."

Dr. Nickol's son is a resident of Redlands, which seems to bridge over the interval and make a hundred years seem a very brief and manageable period of time.

C. A. M.

[For the PACIFIC UNITARIAN]

Fireside Song

Draw near, beloved one,
Close to the fire,
Snow hides the wintry earth,
Warm is our glowing hearth;
Day and its toil are done;
Draw near, beloved one,
Close to the fire.

Draw, love, near to my heart;
Love does not tire.
Cold grows the flaming hearth,
Silent the song and mirth;
Those round the fire must part,
Yet love keeps warm the heart,—
Love does not tire.

—Richard Warner Borst.

Notes

An important announcement of denominational progress is the appointment of Rev. Minot Simons of Cleveland, Ohio, as head of the department of church extensions.

Rev. Clarence Reed read an interesting paper at the March meeting of the bay minister at the Faculty Club in Berkeley. Rev. Edward Brennan of Ware, Mass., was in attendance.

Under the auspices of the Men's Club of the Sacramento Unitarian Church Judge Shields of Sacramento, on March 16th, made an address on "The League of Nations." An opportunity for questions and discussion was offered through an open forum.

Our ministers very generally flocked to San Francisco to attend the meetings of the Pacific Coast Congress for the League of Nations. Bard of San Diego, Goodrich of Santa Barbara, Shrout of San Jose, Gilman of Palo Alto, and all our Bay representatives were on hand.

On March 30th, Rev. E. Stanton Hodgkin of Los Angeles had some good things to say of life and progress:

"Life gives us no choice as to whether we shall go on to a higher civilization or back to barbarism. We cannot reverse the process. No more can a man when once he has developed many qualities revert back to a child. He can lose these qualities and become a gibbering imbecile, but nothing is further from childhood.

The barbarian hasn't much confidence. He is unmoral, but as far as he goes he is sound. But once a people develop a conscience they cannot go back to that unmoral condition again. A people can destroy or lose its conscience and its moral standards, but in so doing it becomes immoral and degenerate. Soundness is no longer in it. When once life passes through the door of experience it turns the key. You must go on or die. Life and progress are one."

Mr. Hurley Begun writes from Headquarters Base, Section No. 1, A. P. I., from the office of the Section School of-

ficer: St. Nazaire, France. He had happily managed to reach Rev. Harold Speight and was holding down his job while he was off on a leave to England and Scotland. He hopes to be back in California within a few months, perhaps three or four. He fears we are in danger of forgetting the mothers' part in the great war. Lest we might, he sends for the *Pacific Unitarian* a poem: "To America's Unsung Mothers."

Mills College girls had charge of the services at the Unitarian church, Fourteenth and Castro streets, on March 23rd. The vested choir of twenty-four voices from Mills College rendered the song service.

An interesting address was delivered by Aurelia H. Reinhardt, president of the college. She took as her topic "Construction and Reconstruction."

The annual meeting of the Santa Barbara Church was held on February 21st. An unusually large number gathered at the supper preceding the business meeting.

Mrs. A. R. Edmondson, president of the Women's Alliance, reported over 1500 garments completed and turned over to the local Red Cross during the year.

Rev. B. A. Goodridge, pastor, returned from San Francisco, where he was in attendance as a delegate to the League of Nations Congress, just in time for the meeting.

An informal report was given by the pastor, in which he touched largely upon the community service of church members during the past year. The report showed that members of the church had co-operated extensively with the community in Red Cross and other relief work, particularly in connection with health conditions.

There was election of trustees for the coming year with the following result: Robert B. Canfield, Wolcott Tuckerman, Mrs. Mary R. Dennison, Mrs. A. R. Edmondson, Clarence C. Knight, R. A. Dane and Edgar H. Thompson.

Rev. Joseph H. Crooker, D. D., who has supplied the church at Long Beach for several months, during his winter sojourn in California, preached his last

sermon on March 9th. He has rendered a valued service and will carry back to New England the grateful appreciation of the people. Rev. F. L. Carrier, who is engaged in teaching at Santa Ana, will supply the pulpit for the immediate future, and it is hoped until the summer vacation.

The annual meeting of the members of All Soul's Unitarian Church of Santa Cruz was held on March 14th at Hackley Hall. A basket supper, with the coffee and cream furnished by the Woman's Alliance, was thoroughly enjoyed by all. The tables, which were decorated with spring flowers, were set in the form of a U. Good reports were given by all branches of the church.

Mrs. S. Leask praised the Belgian relief work of the Woman's Alliance; Miss Mabel Sharp gave an interesting talk on her experience at Hackley Hall when it was used as a Red Cross hospital during the influenza epidemic, and H. W. H. Penniman presented the present conditions of the church.

The following trustees were elected for the coming year: W. W. Parker, H. W. H. Penniman, Mrs. J. Foster Coles, Miss Mabel Sharpe and Mrs. C. J. Barnard.

Mr. Maurice Leonard Jacks, second son of Dr. Jacks, principal of Manchester College, has been elected a Fellow of Wadham College, Oxford, to take part in the educational work. He held a commission in the K. R. R. C., went to France in 1915, was severely wounded in 1916, and on recovery became assistant instructor to a cadet battalion, attaining his captaincy a year ago. Two other sons of Dr. Jacks have been in the war. Oliver, the eldest, also a captain, was dangerously wounded, but recovered and is still in France. Major Stopford Jacks (artillery), the youngest, has gone through the war without a scratch; both he and his elder brother have the M. C.

The Channing Auxiliary held its annual breakfast in the parlors of the First Unitarian Church on March 3rd.

Mrs. G. D. Knight dwelt with force on the need for the open door in

churches on every day and every night of the year.

Dr. Adelaide Brown urged the 100 per cent standard in school attendance, in speaking on child welfare.

Other speakers included Mrs. Caleb S. S. Dutton, toastmaster; Miss Clara Safford, Mrs. S. G. Hindes, Mrs. Jean McEwen, Miss Henrietta Stadtmuller, Mrs. Aurelius Buckingham and Mrs. Elizabeth Gerberding.

A convention of delegates from the Unitarian Sunday schools of San Francisco, Oakland, Berkeley, Alameda, Palo Alto and San Jose will be held in Starr King hall, Oakland, Saturday, April 5th, the Sunday school of the First Unitarian church of Oakland acting as host. The convention is being held at the instance of Miss Dorothy Dyar of Berkeley, vice president for the Pacific Coast of the Young People's Religious Union, and the arrangements will be under the direction of Stuart Morrow, superintendent of the Oakland Sunday school.

On March 16th, Rev. J. D. O. Powers of Seattle preached a ringing sermon on Americanism. Taking Paul's declaration: "I am a citizen of Rome" for his text, he said in part:

"If we care for our American ideals, for democracy and for republican institutions, for the glories that have been and are, for freedom and liberty and justice, for life and happiness, for peace and prosperity, it is high time for us as a nation and as communities to address ourselves to the task of making every man, woman and child who intends to make a home in America 100 per cent American, who understand what our ideals mean to humanity at large and at home and who intend to see that they are maintained in their purity and extended as rapidly as may be.

"It is no easy problem we have before us for solution, but it can be solved once we realize the seriousness."

The Portland Church held its annual meeting on February 25th, more than 200 members being present. W. P. Olds, treasurer, presided in the absence of W. F. Woodward, church moderator. Hudson Hastings, Mrs. Julia Comstock

and Sidney Lathrop were elected trustees of the society. Dinner was served at 6:30 o'clock by women of the church. Following the dinner hour reports were read from all departments of the church and Sunday school. The treasurer's report showed total expenditures of \$7601 for the year and a balance of \$652 on hand. Following the reports Rev. W. G. Eliot, Jr., pastor of the church, made a short address.

When the nonagenarian Duke of Grafton, who died recently, was asked to disclose his recipe for longevity, he answered, "Always having something to do. And doing it." An excellent way to life and health, for any man; and for any congregation also!

Rev. E. Stanton Hodgins of Los Angeles, on March 16th, spoke on Education, saying in part:

"The function of education is to give us freedom, to enable us to master and use the material forces of the world in such a way as to build up and make strong the inner character of man. The Greeks were the first true educators. They gave themselves to the work of knowing and mastering the material forces of the world and used them in such a way as to enrich life. They made great progress in the achievement of freedom and in the enhancement of life. The decadence of the Dark Ages came on because orientalism as one of the accretions of Christianity destroyed this Greek attitude toward life. People ceased trying to improve the world life, and thought only of escaping from the world by supernatural means.

"The great progress that has been made in recent generations is due to a recurrence and enlargement of the Greek ideal. People are giving themselves to the improvement of this world life instead of thinking only of escaping from it."

Rev. Wm. G. Eliot, Jr., of Portland, spoke on March 16th on "The Use and Abuse of Religious Belief."

"If our fidelity is to go no farther than observance of formula, then we may say that religion has been abused," said Dr. Eliot. "If religion is to be

considered purely an intellectual issue we may consider it a failure; if the church is to be considered but an ark of safety, an institution whose duty it is to separate the sheep from the goats, then our conception of what a church should be is at fault. If a man is to work out his religious beliefs exclusively in his mind without consideration of others and the contact of minds and hearts of those who also believe, then his religion is useless.

"Many are making no connection between religious and daily life, but whether it be the religion of Jesus Christ or not, it is a failure unless it is felt in our joys, our sorrows and our attitude toward the whole human problem; unless it makes us happy to be alive."

James Speyer, banker, has this to say of the hope and the way of peace:

"In order to enjoy real and lasting prosperity, bringing contentment and happiness to the greatest number of persons, we must have peace abroad and peace at home. * * * The people of all nations want to be relieved of the burden of armaments and feel that their own individual welfare is bound up with the realization of our President's humanitarian aims, so that this war, which has been won, will bring them one of the most important fruits of victory, viz., to end wars as far as this may be humanly possible. * * * We must have peace at home, viz., the relations of what is called 'capital' and 'labor' must rest on a fair basis and unnecessary and destructive disturbances must be avoided.

"It has come to be recognized that labor wages are not regulated by supply and demand. Labor is performed by men and women who, as living human beings, are entitled to considerations outside of 'supply and demand' if the well being of the nation is to be advanced."

"Well, there's one thing about it—there have been no American war atrocities." "Um. I guess you haven't seen any of the proposed plans for local monuments to soldiers and sailors."—*Life*.

Contributed

[For the PACIFIC UNITARIAN]

Worship

A yellow tree, its beauty all engoldened.
 A bluish bird, in springtime all emboldened,—
 Such sights as these assert a story,
 Creation crowned by God's own glory,
 And read by simplest of God's creatures.
 The little child, the untaught maid,
 The savage in the sylvan glade,
 These do not doubt. They see His Features.
 But when the silly little mind of man
 Apparelled is with language big and glowing.
 Frilled with philosophy and "science," know-
 ing,
 And masquerading like a King with crown.
 Whose scepter cuts the blooms and blossoms
 down,
 Decaps the shrubs and whacks at royal trees
 Along his paved walk—
 'Tis only then doubts stalk.
 Too often pseudo-learned men will cry "There
 is no God."
 But common folk still thrill with surging glee
 And worship! Ah! The bluish bird, the golden
 tree!
 God's messengers to simple you and me.
 —Edith Walker Maddux.

America's Greatest Issue

Jesse M. Emerson.

There is surely a great issue at the present time before the world; there is no avoiding it; men *must* align on the one side or the other. I believe the President is making his fight in the only way that can succeed, through *openly meeting the issue*, placing his cards *face up* on the world's table. Only in this way can the nation be fully and promptly advised of passing events, or have an opportunity of expressing well-informed opinions.

The horror of war and the love of liberty both prompt the great mass of the American people to watch the President's efforts in establishing a "Peace Congress," with absorbing interest. There can be little doubt that at the great heart of humanity after the bludgeoning of the past four years there is a determination to support any agency that will insure a permanent peace, and for those reciprocal relations which are indispensable to such a *perpetual understanding*. The people know that all petty provincial diplomacies are things of the past; that they have been thor-

oughly tried and have been found *sadly wanting*. Americans are willing that President Wilson should represent them, both abroad and at home, in the present reconstruction time. It is folly to deny the indubitable facts presented by the President; to evade them would be to throw the world back into misunderstandings which would end in a war of extermination. The hour has struck. America is on trial; we cannot seriously doubt her final answer. Are we reading aright the handwriting on the wall? Do we apprehend the far-reaching results of our decision? *We are the custodians of the future*. America has been accused of being a nation of dollar chasers. Her final and her only effective answer will be her decision in this world issue between principles and price.

Let us forget not that mankind and the ages stand at attention.

I saw the following prominent display heading in a Los Angeles paper this morning: "League of Nations would make us forever a party to Europe's wars."

A League of Nations would make us, also forever, a party to Europe's "Peace," and we can never hope for a durable peace apart from it. Without the International Court of Arbitration there would always be grave danger of a general conflagration.

We are now a world power. That fact has arrived and we should face it as an evolutionary part of our wonderful development. It will cost something in price and sacrifice, but *we've got it*, certainly in money, and let us hope in determination and character.

To refuse to meet the imperative demands of the rest of the world, or to turn our backs upon *manifest duty*, would leave an indelible stain upon our generation. We would be stamped in the midst of the world's reorganization as small, petty and provincial. We would only reap the bitterness and shame of humiliation.

A colored parson asked a young man to join the church. "I expect I will some day," he replied, "but Jordan's a hard road ter travel for a young feller." "Yes," said the parson, "but *the other's a good deal harder*."

Woe to the man who refuses to accept the logic of events, or to that nation which steps aside from manifest destiny. We have not done so in any great crisis of the past. Let us not fail now in the supreme crisis of the world's history, involving us all.

We have a right to endeavor to achieve a fair division of that sacrifice as a member of the "League," but if it comes to a question of failure or of accepting more than our seeming share of responsibility, let us no more waver than our boys did when they went over the top, for we at home must stand as squarely for principle in times of peace as they did during the bloody conflict, if we hope to make our victory permanent, for the same principles are involved. There is nothing to be done but to move forward, with the full force of our splendid traditions and achievements behind us, scorning to take a backward step.

America has always been looked upon as the land of opportunity, the land of the downtrodden and oppressed. "Now" is the time for a mighty wave of sympathy and helpfulness to go to our brothers across the seas, and to refuse steadfastly to believe that there will not ensue a like response from them.

Let us show the nations what a century of *freedom* and *democracy* can make of a people in the hour when perhaps not only the freedom from carnage but real progress hangs in the balance, and the issue will depend finally upon us. Let us show that besides being *great* in the arts and trades, *we have* hearts which are sound to the core.

The Call

Come, workers! Poets, artists, dreamers, more
and more

Let us shake wide our wings and soar.
Let us not fear to answer the high call
That trumpets to us all.

Amid the doubt and chaos of today,
The hate, the lust, the rage,

Let us declare for nobler things—
The coming of that age

When man shall find his wings.

Above the shrouding darkness and the din,

Let us not fear to sound the silver horn

That ushers the new morn:

Come, comrades—let us win!

—Angela Morgan.

Birthdays

Stuart Morrow.

(A talk to the Sunday School of the First Unitarian Church, Oakland.)

Last Sunday, when I was taking down the name and address of a new pupil, I was quite amused when the little girl, after giving me the desired information, added the words, "And next Tuesday's my birthday." It was very evident that she considered it to be quite as important for me to know about her birthday as it was to ascertain her name and address. And so for this morning I thought we might have a little talk all about birthdays.

During the year there are, as you know, quite a number of important days. There is Thanksgiving Day and Christmas Day and New Year's Day and Independence Day and several others.

But for most boys and girls there is one day in the year which is of more interest than any other, and that is—their birthday.

If father is in comfortable circumstances the little boy or girl usually has a birthday party, with all kinds of candy and nice things to eat, and a great big cake all covered with sugar. And there are little candles stuck in the cake—one for each year. And the boy or girl whose birthday it is, gets all kinds of pretty presents from father and mother and from the children that come to the party.

And even if father be poor and is not able to afford a birthday party, the little boy or girl is pretty sure to get some candy or presents, anyhow. For mother will take care that the birthday is not forgotten and will do all she can to make it a happy anniversary.

For what children call their birthday, is, of course, not their *real* birthday; for their real birthday is the day on which they are born. For example, suppose a little baby was born on the first day of March in this year, then the first day of March in next year would be the day corresponding to the day in this year on which the little baby was born. And so that day in next year is

called the anniversary of the little baby's birthday.

Anniversary, then, means not the day upon which a certain event happens, but the corresponding day in some other year.

And so little boys and girls have all these good times not on their birthday but on the anniversary of their birthday. Yet for shortness and because anniversary is too big a word for little people they call these anniversaries birthdays.

However, it is not about the anniversary but the *real* birthday that we are going to talk to you this morning.

Now, how many *real* birthdays does every boy and girl have? Two;—one real birthday past and one real birthday still to come. One real birthday to look back on and another real birthday to look forward to. Last Sunday we learned that for every boy and girl there are two worlds for which to be trained. So therefore there must be two worlds in which to be born.

This world in which you are now living is one. And the far better world, to which each of you is going after you pass out of this world, is the other.

Now, when you were born into this world, you did not know anything at all about it being your birthday—your real birthday, because you were only a little tiny baby.

You couldn't talk; you couldn't walk; you couldn't even crawl about the floor; you had to be carried about, just like a little girl carries her doll; you couldn't do anything at all for yourself. And so you had to commence at the very beginning and be taught how to do everything.

And when you were born into this world, you did not have any choice as to what country you would be born in, or even as to what would be the color of your skin, whether it would be white or black or brown or yellow.

You did not have any choice as to whether you would be born a healthy, pretty baby, or an ugly, sickly one.

Some poor little babies are born blind. Others are born all crooked and deformed. And you did not have any choice as to whether you would be born

like one of these poor deformed babies or born strong and healthy as you were.

And you did not even have any choice as to who would be your father and mother, or whether they would be good or bad, rich or poor.

On your first real birthday you just had to take what God gave you and make the best of it.

And so, when you feel like looking down upon any little boy or girl because they are black or brown, or ugly or deformed, or because they live in a poor house, or because they have not got a nice father or mother, always recollect that the little boy or girl themselves had nothing to do with any of these things. They had to take what God gave them on their first real birthday,—just the same as you had.

Now, it is natural for boys and girls to love and to try to please those people who are good and kind to them, and who give them many nice things.

And just think of all the nice things that you boys and girls have been given.

Here you are, living in California,—one of the very loveliest countries in the whole world. You are strong and healthy, able to run about and have a good time. You live in a comfortable home with plenty to eat and good clothes to wear.

Yet there are thousands and thousands of boys and girls all over the world who have to do without any of these things that you look upon as matters of course.

Don't you think then that you have good reason to love God, your heavenly Father, and to try to please him in return for all the good things that you received from Him on your first real birthday?

But what can a boy or girl do that will please God most? They can help others. Even the boy or girl who is too little to help in any other way can help others by just smiling—just smiling. For a child's smile is like the bright sunshine sent to cheer and comfort the earth.

And you can help mother by minding what she tells you, and by doing little loving things for her.

And you can help father by letting

him see how much you think of him, by keeping out of his way when he is tired or busy, and by not teasing him or continually asking him to buy things for you. And you can help your little friends by being always good tempered and kind with them, by not trying to keep everything for yourself, but by being always willing to share your good things with them.

So you see there are lots of ways in which even little boys and girls can help others.

And recollect that when you help others you are thanking God in the way He likes best, for the many good things He gave to you on your first *real* birthday.

The Program of Labor. The Teachings of Jesus

Rev. Ernest J. Bowden.

1. The teaching of Jesus was characterized by a genial breadth and goodwill even for his enemies. Men were to be like their Father in heaven, who caused His sun to shine alike on the just and the unjust.

But the average labor man today tells you bluntly that this teaching of goodwill is detrimental to the cause of justice, and delays the triumph of right. Even the famous reconstruction program of the British labor party—the most balanced statement ever issued by labor—gives goodwill but scant place, and dismisses it almost brusquely in three short sentences.

2. A more serious difference is noted when we see that the emphasis of the one is spiritual, and of the other material.

“Man is what he eats,” said Feuerbach. On these lines man developed his theory of economic determinism; and still labor insists that the improvement of the individual must come through the improvement of his environment. There is a great truth here, but it is not the truth that Jesus taught.

3. The difference between the teaching of Jesus and the program of the labor movement is shown in yet another

way. Jesus sought to improve society by enhancing the character and power of the individual. His Kingdom was neither “here” nor “there”, but in human hearts. Even if he had in view the establishment of an earthly kingdom as some say, it was not to come as the result of political agitation. It was to be a spontaneous thing, coming from the hearts of just men and pure women. If his teaching can be characterized in political terms at all—and I doubt it—it was a revolt against reform by political action. That way had been tried in Palestine from the time of Moses onward. The Pharisees were busy at it in Jesus’ day. Every student of history knows that they had done much better work than the New Testament gives them credit for: but political agitation had stirred up trouble without bringing relief, and Jesus set out to show the people a better way, going to the other extreme, and, if some of his words are to be taken literally, abandoning even the elementary laws of self-defense.

There could scarcely be a more vivid contrast than between his method and that of the labor movement. Labor has the most vigorous and optimistic faith in legislation. I turn to the program of the British labor party, and what do I find? Its four pillars in the house of tomorrow are these:

- a. Universal enforcement of the national minimum.
- b. The democratic control of industry.
- c. Revolution in national finance, and
- d. The surplus wealth for the common good.

Well might Bernard Shaw have said in a lucid moment that Socialism is a system of compulsion! None of these reforms can be carried out excepting by a show of political force of the most thorough-going kind; and if the teaching of Jesus means anything at all it means that you cannot compel a man to do right. Righteousness finds its springs on other heights than those of law enforcement.

The teaching of Jesus is suffused with goodwill, spirituality, and a healthy in-

dividuality: the labor movement is utilitarian, materialistic, and founded on the enforcement of the general will in spite of a reluctant minority.

This is not to the discredit of the labor movement. Had I thought so I would not have taken the trouble to discuss the subject. I am an evolutionist: as such I welcome every unfolding of the Divine purpose; and the man who cannot see the hand of God in the forward march of labor is beyond hope of enlightenment.

So I plead for a better understanding between Church and Labor. The Church must learn that Labor is not necessarily anti-Christian because it approaches the problems of life from another point of view.

And labor for its part must abandon its attitude of suspicion gained from the misuse of ecclesiastical power in dark ages. The Church as a whole has repented, and is doing its best to make amends. And more than that—it has in its Sunday schools thousands of prospective labor men, and is instilling into its young people a moral earnestness and directness of purpose which are the very thing needed by labor to give dignity, strength and grip to its policy.

The followers of Christ and the friends of labor are collaborators in a great work. Let them hail one another as brothers!

Victoria News

The *Pacific Unitarian* has not received much news from Victoria lately. The reason for this is that the church here has been passing through a serious crisis, and decently constituted churches, like decently constituted individuals, keep their troubles to themselves.

However, the crisis has resolved itself, and it is now quite in order to tell the story.

In the first year of the present pastorate, which began in June, 1917, a strenuous effort was made by minister and people to get the church fairly over the crest of the hill. Every legitimate means to this end was utilized, and Unitarian activities took quite a prominent place in the press and in the public eye.

There were moments when success seemed to be in sight. Subscriptions were doubled, and the attendance reached an average which, though never large, gave the promise of better things to follow.

The second year was started with the hope that, by means of the advantage gained, the church might at least take the first steps towards independence, and leave the period of incubation behind. But the influenza epidemic, which badly hampered many strong churches, was fatal to our aspirations. The long period of the ban, and the longer period of subsequent depression, gave us a setback from which we have not been able to rally. An attempt was made to secure further aid from our headquarters to tide over the emergency. The times were not propitious for such a request, and the Gordian knot was cut through the minister regretfully tendering his resignation, which was as regretfully accepted. There are conditions which, with the best will in the world, are insurmountable; and such conditions confront the church in Victoria today.

This must not be taken to mean that the friends here are going to strike flag. No one that knows them can conceive it possible, and it is the last thing in their minds. They are simply going to adopt a policy of retrenchment until such time as conditions are more favorable. Like some other churches in our Conference, they will conduct lay services, and keep the flame of faith, love, and duty burning brightly in preparation for a more ambitious attempt in a more propitious season.

—E. J. B.

[For the PACIFIC UNITARIAN]

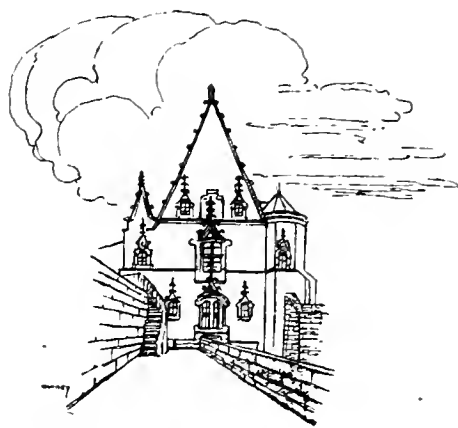
Life's Eternity!

Ever moving onward!
From year to year,
From century to century,
Life's eternity!
O'er rocky paths, sighing,
Then laughing on its way,
Mercilessly we must follow.
We know not where it ends, nor why,
Yet on and on it moves,
Heedless, mysterious, ever wonderful!

—Felix Fluegel.

Life in the A. E. F. During the Armistice

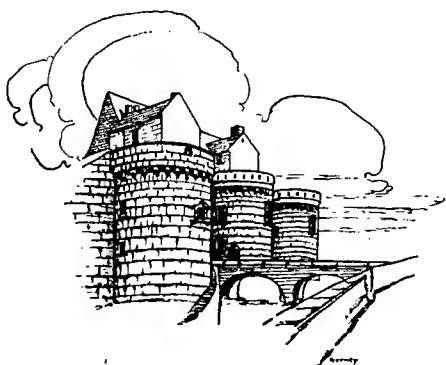
From various sources we who are still overseas hear of the influence that is being brought to bear on the Government to "bring the boys home." Needless to say, such rumors do not excite indignation among the rank and file of the overseas army, but those of us who have had any opportunity to visualize clearly the enormous task involved in a sudden reversal of all arrangements for the transport of troops towards the front, who realize the conflicting factors in the world situation, and who have sufficient imagination to estimate the problems of demobilization, realize that the return of the troops is being accomplished at a remarkably rapid rate. In the meantime many of us must remain overseas, not only because all cannot be immediately transported, but because the continued presence of the troops in Europe after the accomplishment of the main purpose which brought them here raises problems which impose quite new burdens upon certain branches of the service. For example, the shortage of chaplains in the Expeditionary Forces had not been altogether remedied when the decision was reached to make no additions to the overseas army; but the task of the chaplain has increased rather than diminished in importance since the conditions of actual warfare have been removed, for the patience of the soldier has been taxed and there is a natural restlessness which calls for the exercise of sympathy, tact and understanding. There is no longer a call to carry cigarettes and water, words of comfort and cheer, or the last rites of the Church to wounded men in "No Man's Land," and there are chaplains who had the privilege of serving with the troops in front-line trenches who declare with conviction that the tasks of the present, devoid though they are of romance and excitement, are at least equal in importance to those of the earlier months. Such a conclusion is, of course, comforting to those of us who arrived in France too late to share the dangers and glory of the chapter that is closed.



Nantes—Le Chateau. Facade de la tour du Fer à Cheval

There are, of course, few men in a position to describe the general conditions as they affect the Expeditionary Forces as a whole. Life with the Army of Occupation will differ materially from that of those parts of the Army which are in training areas to the rear of the old battle line, and this in turn is, no doubt, different from that of the troops in a Base area. I have seen a little of the second type, but I am more familiar with the third, for I have been on duty since the 19th of November at the headquarters of the largest Base area, that which centers around the port of St. Nazaire and covers in all five Departments of France, with its Eastern boundary not far from Tours. Lately I have had occasion to see at close quarters the life of the troops in the interior parts of this area. Confining myself, therefore, to the one section which I can claim to know at first hand, it may be of interest to explain the nature of the work in progress amongst and on behalf of the troops of the Base. In or near each of the larger centers such as St. Nazaire, Nantes and Angers, but especially in the region of St. Nazaire, there are more or less permanent units. These are naturally concerned with construction, transportation, communication, and the embarkation of troops. Some of the units at present engaged in work at the docks or in construction or roadwork have been at their present posts for a number of months. There are naturally many battalions of stevedores, which recalls the story that as a large transport drew near to the wharf some months ago carrying a full quota of colored infantry,

a colored stevedore was heard to shout to one of his race on board: "Jes' you wait, you yellar nigger, jes' about two weeks from now you'll have lost that gun an' you'll be workin' right here on the night shift." There are camps occupied by railroad men, by labor companies, and by prisoners; there is the large Motor Reception Park, at which automobiles of all descriptions are assembled and sent in long convoys to the advance zone; and, largest of all, there is the large Embarkation Camp, at which troops remain for final inspection. Among the more or less permanent troops one may also count those who were in training within the area when the armistice was signed and who have not yet been released for home. It need hardly be mentioned that there are also a number of Base Hospitals and some more or less isolated training schools. In addition to these relatively permanent organizations there are, of course, units on their way through the Base to the transports, living sometimes in camps and sometimes in billets in villages near the larger centers.



Nantes—Entrée du Chateau

It is, of course, inevitable that the waiting period should present its own special problems, especially when troops are stationed in the vicinity of towns of considerable size. All factors which can contribute to the maintenance of *morale* are now called upon to render the utmost assistance. If any chaplain came to France supposing that his work would end with the conduct of religious services, hearing of confessions, or the dispensation of sacraments, his illusions are being shattered. Chaplains are organizing and conducting entertainments (one of my friends is at present touring as manager of a vaudeville troupe), ed-

iting regimental newspapers, furthering the "Comrades in Service" movement, and, above all, accepting a large share of the responsibility for the success of the educational scheme, which is being worked out by the army and a special commission of the Y. M. C. A. acting in concert.

It is with the educational work that I am now most particularly concerned. Until lately acting as assistant to the senior chaplain of this area, I have been tied down to administrative duties in his office, but recently the task of organizing and directing the army side of the educational scheme has been allotted to me, and within a few days this is to involve a separate office which I am to occupy jointly with the Regional Director of Education for the Y. M. C. A., just as in the same building, specially constructed for the purpose, there will be offices occupied jointly by the Army and Y. M. C. A. Directors of Entertainments and Athletics.

The educational scheme calls for the establishment of schools which will be a part of the Army organization, but which will be conducted with such assistance in material and personnel as the Y. M. C. A. can render. For illiterates instruction in elementary English subjects may be made compulsory and has already been prescribed at several points. Indeed, power is given to a commanding officer to direct attendance at a post school of all soldiers who, in his judgment, require education in order to become better soldiers *and citizens*. More advanced subjects are being offered at many points and it is being found that a proportion of the men desire to use such time as is on their hands in studies which will improve their opportunities on their return home. In initiating classes in the camps a preliminary step has been to discover what courses the men desire to take. A few days ago a chaplain who is acting as school officer of his regiment reported that a large number of men in his organization (a colored pioneer infantry regiment) desired a class in systematic theology! It is impossible to list all the courses that are being given, but their scope may be indicated by enumerating,

as examples, higher mathematics and engineering subjects, civics, history and geography, commercial subjects, and mechanical drawing. Where conditions permit, vocational work is also in progress, as, for example, at a convalescent camp where schools are in daily session. At the particular camp which I have in mind excellent work is being done in a common school, a commercial school, a tin school, a carpentry school and an automobile school. While the total enrollment is not large, a number of men are earnestly fitting themselves for their return to civil life, and the last three schools mentioned are at the same time turning out a number of very useful products. The sergeant assisting the school officer, himself a convalescent, is a Rhodes Scholar, who is directing this work with great enthusiasm and ability. After visiting the school I learned that another of the sergeant instructors I had met is a U. C. graduate, whose family lives in Berkeley. Needless to say I shall take the opportunity of seeing him again. Speaking of chance encounters with people from home, I may mention that a few days ago I had a letter from Lieutenant Butts, who is at Nantes, telling me that he belongs to Dr. Dutton's congregation and asking me to look him up. I have already called on him once on a recent visit to schools in the neighborhood, but I was not fortunate enough to find him. (A Y. M. C. A. speaker on vocational guidance who accompanied me last week on one or two such visits, was a Mr. Clarkson Dye, formerly of San Francisco.)

To return to my subject, our working force is being increased by the addition of officers with teaching experience detailed to assist in this work, and one of these is conducting agricultural courses at the embarkation camps with the purpose of assisting those men who are intending to return to or to undertake farm work, but who realize their need of expert advice.

My happiest experience of the Y. M. C. A. has been the pleasant liaison with the Regional Director of Education, with whom I am to share the office which will be the headquarters of all educational work in this area. He is a

genial, kindly gentleman, with a large vision of the needs of the moment and a capacity for carrying out promises. The last qualification is all too rare. On the Army side the organization is clear-cut. Each unit of given size has its school officer, each camp in which there are several units has its senior school officer, and all school officers are responsible to the Section School Officer, who is in turn responsible to a section of the General Staff which controls the educational program. In order to arrive at a complete understanding of the responsibilities of the military authorities and the civil agency which is co-operating with



La Suze (Sarthe)
Chateau du comte Gilles de Retz
Surnommé "Barbe Bleue."

the Army, and for the interchange of experience and results, we are holding a conference this week of army school officers and educational secretaries of the Y. M. C. A., and my colleague, Dr. Murkland of the Y. M. C. A., has secured the presence of Mr. F. E. Spaulding of the Educational Commission in Paris, formerly Superintendent of Schools, Cleveland, Ohio.

I wish that I could describe the school work that is actually in operation. Here in St. Nazaire all the illiterates of a large camp of colored stevedores are undergoing instruction daily under direction of the chaplains, one of whom is colored, and of the colored Y. M. C. A. secretary. Most of these men (several hundred at least) will be able to sign their names on the next pay-roll. They have set their feet on the first rung of the ladder which will lead many of them to self-respecting and conscious citizenship. Vastly different is the work going on in a certain Artillery Brigade which I visited last week. Its three regiments

are billeted in three widely separated districts within reach of a city which offers a good location for the headquarters. In each regiment the three battalions are billeted in villages from two to four miles apart. The general commanding has given every encouragement to educational efforts in the brigade, and practically every officer and man is instructing or undergoing instruction, unless he is on guard or on an urgent detail, for two hours daily. In this case the instructors and students are pursuing a varied course of studies under conditions which have offered impassable obstacles to some other organizations not so fortunate in their commanders and school officers. I found men standing for an hour to master algebraical formulæ in a barn, which is their sleeping quarters at night; another class occupied a room in a tavern; another (and this is a hard frost) was listening to a lecture and undergoing a "quiz" in the colonial period of United States history, in a large tent which afforded very limited shelter. At an artillery training camp I visited the schools of another brigade and I found it intensely interesting to see the new Americans at work, mastering the elements of English and arithmetic and hearing in simple language the story of their adopted country. At the close of the session the classes were called together, and I was invited to interpret to them their new tasks. There were Italians. Poles. Bohemians, and others of recent immigrant stock, and their earnest attention to my effort to link up their arduous school work with their individual needs was an encouraging experience in Americanization, all the more significant for me as a new American of four months' standing! This last school is another which is entirely in the hands of the army and it is conducted by the three chaplains of the brigade. The colonel of one of the regiments showed me a letter, written by an Italian, who is already a better soldier since he has attended school. It was written as a class exercise, and it must be remembered that it was the man's first effort to write more than a single sentence in English:

"Dominick C ———
Battery D, —th F. A.

"To the Colonetto S ———.

"Dear Sir, Private C—— from Battery D sand you best wishes, and I thanks you for the oportunity you gave me to send me to school to learning read and write English. But on one ting I ask you, if you plase accept my word to sand me on furlong (furlough) to swet (toute-de-suite).

I remine.

D..... C....."

Probably a good deal has been said in the papers at home about the opportunity that is to be afforded to many members of the A. E. F. to attend European institutions of learning for three months' courses. The long-expected order covering the special leaves involved



Vanes—La Porte Prison

has not yet appeared, but in anticipation of the project we have been receiving a large number of provisional applications and during the last few days I have interviewed more than a hundred officers and men anxious to avail themselves of the opportunity. It has been somewhat amusing to notice the preferences stated, as when an officer whose training and experience has been in law expressed a desire to study in Oxford and in his choice of subjects named advertising and salesmanship. Ye shades of Jowett, Pusey, and Newman! The scheme is one which will be of inestimable benefit to the United States, in giving selected men contact with the

civil and academic life of France and Great Britain and furthering such a mutual understanding as the conditions of army life have not so far made possible.

P. S. It is nearly a fortnight since I wrote the above notes, and it has been impossible to complete them until now. The Conference I have already referred to proved very successful and gave an impetus to the work the school officers are assuming. I have lately secured several good assistants at various points, who are acting as organizers and instructors.

It has been necessary to make a few trips to the more distant parts of the Base Area, and I have covered a good many miles in the course of duty. To speak of traveling in a Cadillac may suggest luxury, or at least "joy riding," but not all roads are good and very few days are fine, while hotel accommodation in the towns I have slept in *en route* is not comparable to that at home. However, it has been interesting to visit, if only for an hour or two, some of the old cities of this region, and my last trip took me half-way across France to Nevers, where I was to select text-books and other materials, afterwards sending motor trucks to bring them to my territory. I have wished often that I might spend hours instead of minutes in the old cathedrals, such as those of Le Mans, Nevers, Tours and Nantes, or in the old castles, such as that at Angers, which is so rich in historical associations. In the cathedral at Tours I found most exquisite stained glass of the 13th and 14th centuries; at Le Mans the old Roman walls were a reminder of ancient Gaul, and in almost every town there are quaint old houses and gateways, around which it is easy to weave romances. (A private in an engineer company has made some drawings for me, which I am sending with these notes, and which it may be possible to reproduce.)

One day, traveling north to visit a large camp and taking with me one or two friends, including the City Librarian of Grand Rapids, Michigan, Mr. S. H. Ranck, who attended our church in that city when Mr. Bard was its min-

ister, I entered a little town of Brittany. We had passed on the road many groups of peasant folk, some driving, others leading, yoked oven, such as are used in many parts of France for farm-work, and the village square was crowded and indeed overflowing into the narrow streets leading out of it. Men, women and children were all in costume. The men wore smocks, usually blue and reaching to the knees, and round, broad-brimmed hats, with broad ribbons hanging down the back. The women wore their picturesque white lace collars and *coiffes*. The *coiffe* is a starched head-gear, worn in a different style and shape in each parish. It commonly projects at the sides or at the back, and occasionally vertically. Though we were endeavoring to make up for a delay in starting we could not forbear to spend half an hour mingling with the crowd, listening to the bargain-driving in a *patois* very reminiscent of Welsh, studying the toil-worn but kindly faces of the peasants, and watching the patient oxen, who were the subject of all the clamor. So far as we could gather a bargain was not completed until buyer and seller had brought their hands together violently with a resounding smack at least three times. Several times negotiations stopped with the second smack, to the disgust of one of the parties and the amusement of by-standers. The ban on photographs having been lifted, one of my party had a camera, and I am glad to say that a few snapshots were successfully taken, and will serve to record some of the impressions of the day. This was, we heard, a market which was held on such a scale only once a year, and we had rare good fortune in passing through the village on that one day. The only other outsiders to be seen were a few American soldiers belonging to a Signal Corps detachment in charge of an American telephone line passing through the little town.

It was on another trip in the same direction that I visited the scene of an annual pilgrimage which every Easter attracts many devout people from far-distant points. In memory of a saintly man of the 17th century a shrine had

been established, and in the middle of last century a quite ambitious scheme was carried out. Covering quite a large area there is a representation of the *Via Dolorosa* leading from a monumental Judgment Hall to a natural mound, several hundred yards distant, which is surmounted by Golgotha, and which gives the name Calvaire to the place. In the Judgment Hall and at various points along the rough, stony road there are groups of life-size figures, and on the summit of the mound stand the three crosses and groups representing the Roman soldiers, the mocking scribes, and the friends of Jesus.



Une jeune Bretonne

At other points in the neighborhood are representations of the birth scenes, of various incidents in the life of Christ, and of the Ascension. The figures are somewhat crude on close inspection, but the general effect is impressive. The existence of a Seminary and a Convent nearby goes to show the reputation the shrine has gained.

There is no doubt that many Americans have been impressed by the artistic expressions of Catholicism which they have seen in France, and I have often noticed the awe with which young soldiers regard the rich interiors of churches and cathedrals, eloquent of piety and suggestive in so many ways of a past that has left so few other signs of its sway over human minds; but the same young men are quick to observe the apathy and indifference of all except the more ignorant classes towards the observances and the pomp of the religion which belongs to the shadowed aisles and choirs of French cathedrals. I have heard a very earnest Catholic chaplain deliver a sermon in a French church, in which frequent

mention was made of the great cause of democracy, but at no time have I seemed so far from the spirit of modern democracy as when I have stood at the west end of the nave of a French cathedral watching the performance of robing an archbishop in preparation for the High Mass. The different grades of the clergy are so clearly marked as almost to be estimated by the physical proximity to the great dignitary allowed to the various subordinate ministrants; at the same time all who belong to the priestly hierarchy, whether they wear simple white lace or rich purple, are separated by an impassable barrier from the people, whose prayers they mediate and on whose behalf they carry out the solemn rites. Here is no democracy, no equality even in the presence of God, and certainly nothing that can be known as liberty for either priest or worshiper. No divergence from ancient formulæ is tolerated, and there is no hint or promise of a message for the soul of man as it peers into the dark future. All is subservient to the preparation of the soul for its entry into another world, where it will meet with a judgment, the terms and conditions of which a few men presume to know with infallibility. I have felt in a worshipful mood in these cathedrals, but only when alone or almost alone, and then I have found the oppressive suggestions of the distance of deity from earth's concerns overcome by appreciation of the aspirations which have expressed themselves in the beauties of line and color around me.

Before I close I must pay a tribute to the spirit of the private soldier in the A. E. F. Much has been written of what the men have endured in the front line and in battle. Less has been heard, but it would be hard to speak too highly, of the patience and dogged endurance shown in the Services of Supply and Transportation and by the combat troops when on the move. Last Sunday I was spending at Nevers Station a 15 hours' wait for the American special from Chaumont to Tours (which when it turned up, proved to be a very ordinary train, because the commander-in-chief had requisitioned for an inspec-

tion trip the two Pulman cars and the diner). when a troop train pulled in. The troops on board were on their way to Brest for embarkation and home. Perhaps their confidence in an early release sustained them through their discomforts, but they were a cheerful lot of men. The greater part of the train was made up of cars labeled "Chevaux 8, hommes 40" (8 horses or 40 men), so familiar now to the Army, and several had lost both doors, so that they were practically open cars. In many of the cars a fire had been built on the wooden floors and in some cases a large hole had been burned out! It was bitterly cold, with snow on the ground, and not even those who have to meet shrinkage of coal shipments *en route* would have grudged the soldiers the fuel they had foraged. I talked with a number of the men and they joked about their troubles and cared most to hear what I could tell them about procedure in the embarkation camps. I read later of an accident which befell this train in the night, killing several and injuring many of the very boys I had seen making the best of their uncomfortable circumstances. There are no medals for the men who have handled supplies between the ports and the advance zone, but in good American phrase, "I take off my hat to" the colored stevedore who marches singing through St. Nazaire to the docks for work on the night shift (of course he is not working quite as hard today as he was during the big push), to the motor truck driver who almost freezes at the wheel, as he keeps up the pace of the convoy from morning till night, to the locomotive engineer, who before the armistice not infrequently worked for 70 hours on hard-tack, to the college instructor who is hammering a typewriter as a private in the Q. M. Corps, and to the hundred and one forgotten heroes who never heard a gun fire, but who fed, with rations far better than their own, the men who now wear the insignia of combat divisions. When, during the big drive, trains were passing every fifteen minutes over a certain section of railroad track, it was as dangerous to be a

switchman in the yards where the trains were made up as to be in a patrol in no man's land, and that by an actual comparison of casualties.

The strange and the unusual soon become familiar when they provide the conditions of one's everyday life, and it is not easy to know what will prove of interest to those who are following a more or less usual routine. Before I write again I may have found aspects of life in the A. E. F. more likely to be of interest to the friends at home. In any case, I have written all that the present hour permits.

HAROLD E. B. SPEIGHT.

Sermon Selections

Law, Order, Justice

By Rev. J. D. O. Powers.

"The great Italian patriot and statesman, Mazzini, said fifty years ago: 'When the presence of the young Europe now arising all the altars of the old world have fallen, two altars shall be raised upon the soil made fruitful by the divine word, and the finger of the herald people shall inscribe upon one "fatherland" and upon the other "humanity."'

" 'Like sons of the same mother, like brothers who will not be parted, the people shall gather around these two altars and offer sacrifice in peace and love. And the incense of those altars shall ascend to heaven in two columns, which shall draw near to each other as they mount, until they unite on high in God. And whensoever they shall be divided in their ascent, there shall be fratricide on earth and mothers shall weep on earth and angels shall weep in heaven.'

"All of us today need to ponder deeply over this inspired message of one of the earth's greatest humanitarians. Rich and poor, wise and ignorant, black and white, red and brown, capital and labor, Americans and foreigners. Not at some future and uncertain date, but at this very hour is this generation called before the judgment bar of God. To each individual today, as he takes his place before that august tribunal,

Robert Burns

Rev. William Day Simonds.

the question is being addressed: Has loyalty to fatherland, has loyalty to your cause destroyed your loyalty to humanity? Or have these two loyalties been preserved by you untarnished side by side?

"Love to your country, your state, your city, and loyalty to their interests, to their fundamental principles of 'life, liberty and the pursuit of happiness' for all, to their ideals of justice and freedom, as they stand revealed in their true character after four awful years of international strife, this love and loyalty to humanity, to the multitudes of men and women who have stood so loyally by and given the supreme sacrifice, if this love and loyalty is not to be again transformed before our very eyes into one of the most damnable and nefarious of things.

"If," as Premier Clemenceau expressed it, 'we make war for humanity, not against humanity,' then, indeed, this is a practical question, a simple problem in self-preservation. This war is not over until the problem of reconstruction is finished, and we have ahead of all of us the most titanic task of the whole struggle. Social, industrial and individual reconstruction will call for all the strength and genius of all the workers of the world.

"A recent cartoon carries a supreme lesson for both sides. Two great blocks of granite form the base, and upon one is the word 'law' and upon the other is inscribed 'order.' Placed squarely upon these two is another great block upon which is written the word 'justice.'

"Friends, this is a central problem of both sides. If you will abide by this trinity you can settle your little difficulties in a few hours.

"Your problem dwarfs into insignificance compared with the preservation in the next year of civilization itself, and you should settle it at once and settle down to the biggest job humanity ever undertook."

The American Unitarian Association calls for \$75,000 *before* May 1st. Give through your church or remit direct to 25 Beacon street, Boston.

The foundation of society in Burns' day was the horrible fiction that it is the divine right of lords and ladies to rule and enjoy, and the divine obligation of the common people to serve and suffer. The cornerstone of religion was the equally horrible dogma that this is a ruined world, and that man is a fallen creature, that whatever is natural and pleasing must be sinful, and that after a few miserable years on earth the vast majority of mankind must spend an endless eternity in a vast prison house of pain. It is to the lasting honor of Robert Burns that he opposed, with all the genius God had given him, this powerful and pompous system of religious and social tyranny. From the first error to the last falsehood he fought it all, and he fought it ever. The Scottish kirk condemned him, but it never recovered from the blow he gave in "Holy Willie's Prayer," and in the address to the "Unco Guid." "I despise the superstition of a fanatic, but I love the religion of a man." "The heart benevolent and kind, the most resembles God." This was the religion of truth, pity and love that ever charmed the poet's soul and gave him light on life's hard way.

None the less did Robert Burns serve humanity by his stalwart democracy. What Thomas Jefferson said in the Declaration of Independence Burns did better say for the common man in that magna charta of human liberty, "Man was made to mourn," or that paean of praise for honest poverty contained in "A Man's a Man for A' That." In brief it was the very nature of Burns' genius to exalt the lowly. As Walter Scott had glorified in romance and in song the royal loves of lords and ladies gay, so Robert Burns did celebrate the delicious dawn of love's young dream where humble lads and lassies together make the hay. As one has said, "He put wings on servant girls and made the angels envious." He crowned his "Highland Mary," a country working girl, a common milkmaid, with an immortality of fame a queen might envy,

and by the witchery of his genius made the Cottar's clay hut more glorious than the palace. He was the voice of the voiceless multitude saying, "We also live, and love, and suffer, and solemnly in the name of justice, we, too, demand our place in the sun."

Selected

Thomas Starr King at Hollis St. Church

After Pierpont, with a brief interval, when Fosdick bravely attempted the impossible task of making peace when there was no peace, came Thomas Starr King 1848-61, that Son of Consolation sent to pour the wine and oil of his healing, quickening ministry into the wounds which God in his unsearchable mercy had inflicted on the people of his choice. Is it not known and read of all men, that tactful, joyful, fruitful service of King in Hollis Street, the preparation for that historic service to church and country which he did in two short years in California? I never knew him in the flesh, although I once heard him lecture before the Salem Lyceum, little thinking that I should one day lift up my voice in his pulpit. He was one of those natural orators who lend to the charm of their words the music of their voice. I do not say that like Whitefield he could make men weep with his pronunciation of Mesopotamia, for he was no weeping philosopher; but he knew how to catch and hold the attention of his audience or congregation from the beginning to the end of his discourse. Unto him men gave ear and waited. They waited for him as for the rain, and they opened their mouth wide as for the latter rain. When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him. "Is it not remarkable," one asked of the judicious Dr. James Walker, after listening to King's lecture on "Goethe," "for a young man to write such a lecture as that?" "It is remarkable for any man," was the answer. Every-

body who knew him loved him, or if any failed in love it was because they failed in the capacity of loving. He knew how to differ without animosity and to argue without heat. If he ever lashed out with his tongue, and it was not without edge, it was when he encountered pretence or vicious contradiction—as when some one hissed him in his plea for union and liberty in California, and quick as lightning he cried, "That is the voice of the copper-head!"

"I am running on one wheel," he wrote to one of his old parish who followed him in California with loving admiration and expectancy of his return to Boston. It was not safe, rebuilding the church and restoring the imperilled country together, like Nehemiah, trowel in one hand and sword in the other; but King did it, and died. —*Geo. L. Chancy in Christian Register.*

"Death is dead; the war killed it," said Frederick Vining Fisher, speaking at the Oakland Unitarian church on a recent occasion.

"Before the war we lived inside group, class, creed, national and continental lines, and how could we hope to live in eternal life? But the war has shattered our barriers, burned away our fences, made us world citizens—aye, more than that; made us citizens of a universe, which is all ours now and of which we are a part; and, if we have to die to reach some parts of it, what matters that?"

"Trains take us to seashore and ships overseas, and so death takes us out into the big universe. Our heroes who fell on the battlefield and in hospital filled with the supreme dream of God and men are not dead; they live and they shall never die.

"How one looks at death all depends on how one looks at life. If life is local, petty, self-centered, there is no eternity or heaven anywhere, for we live first in our souls and our visions. But if we feel that we are kin of men, partners with God, citizens of a universe, there is and can not be any death for us."

Constructive Church Ideals

Conducted by Rev. WILLIAM G. ELLIOT, Jr.

(Contributions for this Department should be sent to Rev. W. G. Elliot, Jr., 381 Broadway St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Church Going

One is often led to wonder why people go to church at all. Church trustees, upon whom at last under our congregational form of church control is laid the task of maintenance, often question. I am sure, why it is that people do, or do not, take a lively interest in the privilege they offer. In the public press, in private discussion, in church conferences the many-sided question is driven up for judgment much as an ancient steel is ground again and set to "scoring."

Of course every minister thinks about it a great deal and he tests his ingenuity in proclaiming topics or offering attractions: and by varied methods of advertising he tries to lure a larger congregation in. But there has never been, so far as I could learn, any quick solution. Those ministers and churches that have quick returns to lurid attractions always fall back when the new sensation is over, much deeper than they were at first. And in any case the more alluring the advertisement, the more thin and feeble the real religious result. So again it often happens that even the greatest preachers are left to limited numbers, while a very moderately arranged for service meets with striking and spontaneous favor. There may well be some fixed law about it, but if so the law has never been scientifically defined.

So far as I could ever gain any light upon the problem, it is the changeable condition of circumstance, or the more subtle fact of human need that shapes the matter.

I am sure that whenever it happens in the great events of people's lives, that they are driven in deep into their own nature and come face to face with their "better selves," they will resort readily to some kind of religious service, there to join with the multitude who care to recognize the Eternal with joy and praise and hope. Merely being

in a church is of no great value either way. The service must depend on what one brings of his own heart and soul and life.

No magnifying of church attendance if itself could ever make a person more religious. Not all the forms that might fill out till a holy lag would of themselves affect the soul. Religion in the end is a personal experience. Men have it, or they do not. But whether they have or not is of course their judgment, not from the church's point of view, but of their own relation to their God.

The real fascination of a church for people lies in its opportunity. A true church is the soul's expression of itself. It is no valid question merely to discuss how to adapt the church to men. Just now, for instance, there is a widespread discussion as to how the churches of the world shall adapt themselves to the youth of the army and navy now coming back to civil life. Such a discussion in itself must always be abortive. If the soldier comes back home with a deep sense of his relation to God and man, he will bring his spirit to the church, and that will itself revive the church. But it means simply the re-emphasis of what the church has always been—the peace to which a man may bring his soul and in the company of sympathetic friends discover the comfort and the inspiration of the Eternal.

It may make no difference at all what a minister happens to preach, or what the hymns and Scripture are, provided they have a universal scope. The individual needs or problem can never be alike with all. The text may or may not bring quick response, nor the hymns touch what the soul cries out for, nor the Scripture be familiar and welcome, nor the prayer suggest any particular issue that engages the mind of the worshiper. But if the general mood of the place and the purpose of the minister reach out and touch the universal need of all human hearts alike, then God.

"who listeneth more to the heart than to the words," will in his own best way transform all limitations into general laws; lift up any narrow, partial word into common truth and lead each soul to learn that, though hearing little, he has come face to face with all; and, by holding communion with other souls, he has found the open path to his own life.

If such experience could always come in church, then all "capable of receiving" it would, when possible, resort thither with natural willingness and find their place.

A church or any other religious building,—just as in the case of a house for a home, or a hall for public discussion, or a theater for dramatic interests,—must be so constructed as to stand for and intelligently suggest, so far as possible, the spirit and the purpose of its being. To be intelligent in anything means the ability to discriminate, to define, to feel the distinction in all the various phases and functions of life, so as to set all things in their proper place and proportion and not mix one thing with another to the loss of character and purpose. Ignorance it is that brings confusion, making one truth just like another without individual value. A church should be such a structure that no one could see it, or at least enter into it, without feeling at once why it was built in that way and knowing that no other emotion was stressed but the emotion of religion. Every building in the intention of an intelligent architect will always symbolize and make clear the reason for its being erected at all. In the very nature of the case, sermons do not belong to theatres, nor political discussions to churches, nor dramatic forms of amusement to halls. Only a confused appreciation of life and thought will ever disregard these needs of the mind. Ideas have their individual rights as well as persons and men run into intellectual peril if they disregard them.

J. C. P.

A copy of the *Christian Register* last year bore witness, at the hand of Dean Wilbur of Berkeley, of the personality and influence of Rev. Henry C. Badger, so admiringly and affectionately re-

called by students of the Harvard Divinity School in the eighties and nineties of the 19th century. Dean Wilbur then reproduced one of the quickly dashed off emotions in verse so common with Mr. Badger. I recall another. It was at the time of the heated discussions between the right and left wings of Unitarian controversy, before the statement in the preamble of the constitution of the National Conference marked the end of the strife. Most actively it took the form of asking the question as to whether Unitarians were Christians. Out of it arose the secession of the Western Conference, the Year Book trouble and many other forms of division, which at last, when the discussion wore out of itself, brought unity, understanding and the broader spirit of co-operation that has blessed our denomination since.

Rev. Samuel Longfellow had said to someone that he had finally decided that he must give up the name Christian. So perverted was so-called Christian doctrine and interpretation and practice, he found he could not be sincere and use the name. The person to whom this was said by Mr. Longfellow quoted it to Mr. Badger one afternoon and that evening found these verses tucked under the door of his room:

TO SAMUEL LONGFELLOW.

Should Christ our Lord today
Come as he came in youth,
To teach men how to pray
In secret and in truth,
Where would he find a soul
Christlike, because divine,
In faith and love made whole,
If that soul be not thine?

True, thou dost waive the name
That bigots toss about;
Fence him with zealous flame,
And they must fence thee out;
But were he homeless here,
Compelled from rage to flee,
Sought he a friend sincere,
Would he not fly to thee?

Truth, testifying true,
Although to its own hurt;
Compassion, more than due;
Justice, though sharp and curt;
Faith, Patience, without end;
That insight, thine alone:—
We hail thee as his friend,
Christ claims thee as his own.

Wanted—A Policy

What shall we do with our struggling Unitarian churches west of the Rocky Mountains? I have before me a list of a few of them—nine without ministers, chronically so, and two with uncertain prospects.

The story of these churches is painful reading, and their present condition is nothing less than tragic. Societies have been formed, and in most of these places churches have been built by the self-sacrifice of a few loyal souls. But in every case the sequel has been the same. The soil west of the Rockies is not ripe for Unitarianism, except in a few large centres; our churches have soon reached the limit of their expansion, and have settled down to a miserable, hand-to-mouth existence.

Individual attempts to escape this condition are invariably abortive. Through the generosity of the A. U. A. a minister is secured—usually inexperienced or quite unfamiliar with Unitarian traditions. There is a spurt of life, then a flicker, and the effort expires in smoke. We ask, What has happened at Tryagain? and the answer is a smile and a shrug.

This state of affairs is not only discreditable to the individual churches concerned, but is fatal to the good name of Unitarianism in the west. Are we to submit to it as final? Or can we meet it with an effective policy?

I believe the condition can be met, and met successfully.

I have been looking over the figures in our annual reports, and find that grants have been paid to the eleven churches in question as follows:

1914, \$2984 plus salary of Rev. F. Pratt, in Victoria; 1915, \$3909; 1916, \$3209; 1917, \$2159; 1918, \$1765.

To these sums must be added the annual grants by the British and Foreign Unitarian Association to Victoria and Vancouver, running into several hundred dollars.

My suggestion is that these grants, instead of being dissipated as at present, shall be used to pay the salary of one man—minister at large in the Pacific Conference—who shall spend a few

weeks at each of these places in turn, and that in the interval they shall be run as lay societies.

A Unitarian church, once formed, is a very tough organism, and if the policy of lay societies were established and encouraged I feel sure it would work. A minister of quite ordinary resources who compressed all his knowledge into short courses of sermons could give tremendous stimulus to the people who listened to him. I believe the total result of such an effort would be a far more healthy condition in the churches of our scattered fellowship, and would keep them Unitarian instead of letting them degenerate into little nests of cranks, without dignity and without aim.

I believe if this policy were tried for five years the man responsible for its working would be able to write of far more cheery prospects, and the burden of his report would be

OFFERED—A GREAT
OPPORTUNITY.

E. J. B.

[For the PACIFIC UNITARIAN]

To America's Unsung Mothers

O blessed heart that gave us birth
And filled our spirits with the love
Of freedom and of truth: the soul
Thou bore us has its proof on earth:
A place America is keeping
Forever yours where side by side
The Poilu and your Yank are sleeping.

No more the battle-cry is sounding,
No more the sickening guns are heard,
Homeward our valiant hosts are moving,
Moving—save some—brave comrades they—
Who, e'er the battle ended, pleased
To hear the last sweet note of taps
And fell asleep to lie and dream
Of that dear home across the seas.

And do you miss them in the throng
Or in some quiet nook they blest?
O grieve not, for from each of these
An hundred hero souls shall rise
To lead us as they loved us—on
Toward God: close by they watch: the world
They died for shall we pause to make
Where man is comrade unto man
And children live to bless the dawn?

Mourn if you must: faith in that love!
And God! O wondrous mother heart,
That son of yours was called for this!

—Hurley Begun.

A League of Churches

Rev. Oliver P. Shrout.

With what force can a divided church make an appeal to a united world, or furnish that spiritual leadership without which it will lose its way? What does the church want to do, except make a better world, a finer humanity, a cleaner citizenship, a better society. If this be not her mission, then she has none.

How can we have a league of churches? First, by recognizing that in the deepest and most real sense unity already exists, and needs only to be developed. The church-universal and spiritual is not divided, has never been divided, and will always exist. Religion is rooted and grounded in human nature, and has been in all ages of the world. What is now needed is the cultivation and development of the religious sense; not uniformity of belief, doctrine or forms, but a spirit of unity. Let the church take a leap out of its narrow vision, and give to the world a universal religion of life and character, and the problem is solved.

We can see today, as never before, that the hope of the world lies in the spiritual guidance which can transform nationality, by taking from it all that is exclusive, and informing it with a Christian meaning. Think of all the great causes waiting for support—causes that involve the health, happiness, and the very life of the poor.

When the spirit of division gives way to the spirit of fellowship, the world's need will be met, and its work be done by willing hands. So while we are calling upon the peace conference for a league of nations for the peace of the world, let us call upon the churches to confess their unhappy failure in Christian love, and form a league that will become a real spiritual instrument for the redemption of the world.

Happy is he who, freed from all illusion, shall reproduce in himself the celestial vision. By the uprightness of his will and the poetry of his soul, he shall be able to create anew in his heart the true Kingdom of God.—*Ernest Renan.*

Books

THE CAUSES OF GERMANY'S MORAL DOWNFALL. Robert James Hutcheon. The Beacon Press; 50c.

Last November Rev. Robert J. Hutcheon delivered in Meadville five addresses in which he succeeded in understandingly setting forth the causes that contributed to the lamentable downfall of a nation which once was held in high regard and was considered idealistic. He attempted to be fair and discriminating, balancing judiciously the good and evil he found, and many who heard him felt he had done a good service and that a wider audience might be helped by it. So the Beacon Press has published it in pamphlet form and it will be sent to those who would like to see it for fifty-two cents. It is always wise to understand before condemning, and it is simple justice to those who love and cling to the older idealism to be discriminating and to recognize that there is a Germany that we may hope will find restoration.

The nature of the study may be pretty clearly inferred from the five titles: "How False Ideas Ruined Germany," "How Prosperity Ruined Germany," "How Organization Failed Germany," "Why Education Did Not Save Germany," and "Why the Church Did Not Save Germany."

There is seed for valuable thought of many kinds—all of which concerns problems affecting us vitally. The events of the past four years and especially the causes of them are of first importance to us all. Our future and the final solution of many vital problems depends upon our avoiding errors and mistakes that have been so disastrous to the Hohenzollerns. For nearly 500 years they have been at the front, building up the most powerful economic, political, educational and military system the world has ever known, but wrong ideas, largely the result of willful, over-valuation of self, incident to military and commercial prosperity, has deteriorated character and paved the way for national downfall. The wonderful development of the last fifty years intoxicated the mind of the people and they fatally underestimated the moral forces of humanity. The fine idealism of Schiller and Hegel was crushed out by the brutality of Bismarcks and Bernhardis and the result was spiritual degeneration that robbed Germany of her real strength. No superstructure of efficiency, education or state or church can rest securely if the foundation be not laid on universal moral law.

The Good and the Clever

If the good were only clever,

And the clever were only good,

The world would be better than ever

We thought it possibly could.

But, Oh! it is seldom or never

That things happen just as they should;

The good are so harsh to the clever,

The clever so rude to the good.

—An Etonian.

From the Churches

BERKELEY.—The pulpit has been well supplied during the month.

[From a letter to a friend in New England, written March 2nd by a member of the First Unitarian Church in Berkeley, California.]

Mr. Dutton, of the First Church in San Francisco, preached for us last Sunday (reading for his Scripture lesson from the earlier chapter of Nehemiah) a most noble, faithful, inspired and inspiring prophecy (let me call it, rather than sermon) in view of the coming reconstruction of this modern world. The vision, the deep thoughtfulness, the sublime trust in the Eternal, Living One, and hence its invincible optimism—well, it made one think of Felicia Hemans'

"They shook the depths of the desert gloom
With their hymns of lofty cheer.
"Amidst the storm they sang,
And the stars heard, and the sea!"

FRESNO.—During the month of March Rev. Thos. Clayton has been delivering a series of very interesting sermons on the "Five Points of Unitarianism," and his talks have been exceedingly interesting and helpful.

The members of the Fresno church realize that they have real work ahead of them to "rebuild" the congregation and renew the interest of the church, and it is very gratifying to have a man like Dr. Clayton, who is so well fitted in principles and experience, to lead in this work. It is believed that more of the older members will return, now that Dr. Clayton is occupying the pulpit again; and that others will come who are interested in what real Unitarianism has to offer.

The postponed annual meeting of the church will be held at the church March 28th, the ladies of the Alliance serving supper. Important matters will be taken up and discussed at this time. Report of this meeting will be given later.

LOS ANGELES.—"A man may give up all that passes current as religion, but if he bend before truth and justice and love; if he feel that there is something

sovereign within him for which it were better to die than disobey, he is on the open highway to those truths and confidences which are the imperishable part of religion." These great words of Emerson are the motif of our church calendar just now, and they are the inspiration of our Young People in a new and successful venture. Begun simply with the idea of self-improvement, the bi-monthly meetings of the Young People's Union have grown to be of interest not only to more young people but also to the older generation as well. In their desire to know and understand world conditions, they have had at each meeting a Book Review and Discussion. Among the books considered are H. H. Power's "What Men Fight For," "America Among the Nations," by the same author, and H. G. Wells' "A League of Free Nations." A simple religious service opens the meeting and community singing closes a worth-while evening. We commend the plan to other societies which are querying, "How shall we interest our young people?" Give them the big things, the vital things, and they will generate the interest themselves.

The Women's Alliance had Personal Reminiscences of Roosevelt by one of its members at its last literary meeting. The Tri-W. girls furnished the entertainment of Irish readings and songs for the last church supper.

A new feature is the Teachers' and Parents' Council, which should prove of greatest value to the life of the Sunday School and to the Church as well. "Freedom Through Education," "Freedom Through Obedience," "The Freedom of Barbarism and the Freedom of Civilization," "The Price of Progress," have been the pulpit topics, presented with all that depth of thought and clearness of expression which characterize Mr. Hodgins' work.

SAN FRANCISCO.—Mr. Dutton has preached during March a series of striking sermons on the life and characteristics of Jesus, a Lenten office of real value. On the first Sunday he treated the period of preparation, in which Jesus came to himself and realized his

life-work. Then he took up the Galilean ministry, the joyous, courageous, cheerful ministry when he mingled with the people in their houses, and fearlessly called the Scribes and Pharisees, whitened sepulchres and a generation of vipers. Then he spoke of Christ and the Multitudes, when he met men in the mass, and dealt with crowd psychology. On the last Sunday he spoke of the Healing Christ, finding in the modicum of fact proof of a wonderful personality, healthy-minded, and powerful to help those he touched to about face and become whole—physically, mentally and spiritually.

On March 3rd the Channing Auxiliary held a Victory Luncheon at which beautifully decorated rooms formed the setting of an attractive social gathering and excellent addresses. On the 10th Miss Alice Eastwood gave a charming talk before the Society for Christian Work on "The Spring Wild Flowers," which she thoroughly knows and fondly loves. On the 24th, the society enjoyed some excellent songs by the Misses Thomson, followed by a fine address on "The Children's Year," by Dr. Adelaide Brown. The Men's Club on the 13th was addressed by Prof. Kriebbill on The League of Nations.

The Young People's Society met regularly on each Sunday evening, discussing a wide range of topics of interest, led by its own selected members.

SAN JOSE.—March has been a very busy and happy month for the San Jose church members. We began early by celebrating our minister's birthday in a novel manner. A surprise party at the hospitable home of the Misses Wiesendanger was, most complete, and the "surprising" gifts, consisting entirely of soap in various shapes, from kewpies to tins of soft soap, were the cause of much merriment. Mr. Shrout, in responding, said, "While there's life, there's soap, for me." Of course a story lies back of this "surprising" affair, but it is too long to give here.

Another social event was the afternoon given to remembering the birthdays of all Alliance members born in March. There were eight of these, and

on the 20th a delightful afternoon was spent with Mrs. M. W. Kapp, who offered her attractive home for this occasion. The fortunate ladies were seated at a beautifully decorated table, with a huge birthday cake in the center, and unique old-fashioned hand bouquets, formed of vari-colored candies, at each plate. All present joined in congratulating those who so well deserved it.

By far the most important affair was our annual meeting on the 18th. Some 125 members were present at the dinner, which was served at five long tables, daintily decorated with spring blossoms. Good cheer and optimism prevailed. Our annual reports were most gratifying, as all debts were paid under very trying circumstances. Our friends of the True Life church having given up their lease, we were left entirely on our own resources. The response to the appeal for funds for the new year was very encouraging. Mr. Shrout is giving us his best and most inspiring sermons, and we face the future with renewed courage and loyalty.

Prof. Carruth, of Stanford, spoke last Sunday evening on "The League of Nations," giving a very comprehensive review of the main articles of the treaty, and explaining many of the obscure points. A good audience was present, and gave hearty applause at the close of the lecture. We are hoping to have other speakers of note with us during the coming months.

SPOKANE.—The Woman's Alliance of the Unitarian Society of Spokane holds regular meetings on the first and third Mondays of each month. Mornings are devoted to Red Cross work, as well as the alternate Mondays.

On March 3rd Mr. Simonds, before the Woman's Alliance and its friends, reviewed the sociological novel of William Allen White, "In the Heart of a Fool," and his own book, "Starr King in California." Both these meetings were held in the basement of the church on Sprague avenue, which has been recently calsomined and made clean and attractive. The upstairs assembly room has also been kalsomined and electric lights installed. Our minister is also

giving a series of lectures on foreign travel.

Throughout the period of the war our Sunday services have been held in the Clemmer Theatre, where we still continue to meet. Since the coming of Mr. Simonds our services, though much interrupted by the influenza conditions, have been well attended, the average audience numbering about 500 people.

On February 9th we had a fine address on Lincoln, and on March 16th on Ireland—Her Three-Fold Tragedy.

Our Sunday school holds services also in the Clemmer Theatre at 10 a. m., and the children have recently decided to adopt a French child to help in the work of reconstruction done by the Fatherless Children of France Society.

With the end of the war and the beginning of active life in church circles, we find ourselves very fortunate in having held our society together so well, and we feel hopeful of greater possibilities and larger opportunities for work in the field of liberal religion. With the aid of our able minister we feel sure the Unitarian thought and the liberal religion will soon spread to the smaller towns of this wonderfully progressive part of our State, the Inland Empire, of which Spokane is the centre.

The Unitarian Church has done more than any other Church—and may be more than all other churches—to substitute character for creed, and to say that a man shall be judged by his spirit; by the climate of his heart; by the autumn of his generosity; by the spring of his hope; that he should be judged by what he does; by the influence he exerts rather than by the mythology he may believe.—*Robert Ingersoll*.

Fear Not

Despair not though the way be hard,

The footfalls dark and deep;

Some angel goeth on before

Thy wavering feet to keep;

Some angel stoopeth close at hand

Though darkened be thy day,

And whispers to thee, though unseen,

Along the unknown way.

There is a Presence at thy side

By angel footsteps led,

Go, listen for some angel-thought

Nor fear the path to tread.

—*George Klinge*.

Sparks

First Horse—Do you prefer your meals a la cart or table d'oat?

Second Horse—It makes no difference to me if I get my hay a la mowed.—*Judge*.

“Why, Hannah, your boy seems to be the star patient here.” “Yes, sir. They have cut out his asteriods, sir.”—*Baltimore Review*.

“The cuttlefish,” remarked the zoologist, “when it becomes agitated scatters ink and slips away in the darkness.” “Wonderful!” exclaimed the man with spots on his vest. “The fountain-pen of the sea.”—*Washington Star*.

“It is the duty of every one to make at least one person happy during the week,” said a Sunday-school teacher. “Have you done so, Freddy?” “Yes.” “What did you do?” “I went to see my aunt, and she was happy when I went home.”

After all, it pays to read. “What impressed you most at the Louvre?” asked one of their friends. “Oh,” replied the husband, “a picture which represented Adam and Eve, with the apple and the serpent.” And his wife added, “Yes, we found that specially interesting, because, you see, we knew the anecdote.”

The teacher was trying to give her pupils an illustration of the word “perseverance.” “What is it,” she asked, “that carries a man along rough roads and smooth roads, up hill and down, through the jungles of doubt and through the swamps of despair?” There was a silence, and then Johnny spoke up. “Please, ma’am,” he said, “I know. A Ford.”—*The Continent*.

Solicitor (to business man absorbed in detail): “I have here a most marvelous system of efficiency, condensed into one small volume. It will save you fully fifty per cent of your time, and so”—Business Man (interrupting irritably): “I already have a system by which I can save one hundred per cent of my time and yours. I’ll demonstrate it now—Good-day!”—*Life*.

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—William Ellery Channing.

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God our Father. Man our brother.

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Editorial

Before President Wilson's return to France, he expressed confidence that the American people would be found strongly in favor of the League of Nations. It was so important an issue that was raised when a number of senators, critics or malcontents, opposed it that the *Literary Digest* undertook a poll of the newspapers of the country as a test of public sentiment. The response was prompt, general and significant. 1377 answered, of whom 718 were in favor of the League as proposed, and 478 conditional on modification, leaving 181, or about one in eight as opposed to it. In the matter of circulation, of the 21,000,000 represented, the opposition was about one in four, the 2,500,000 of the Hearst papers cast solidly against the proposal, swelling the negative vote. The South and New England are conspicuously in favor. The East North Central has the largest number of negative votes. It is plainly evident that the great majority of the American people realize that the undertaking is of momentous importance, perhaps the greatest act of all history, and that it is deserving of the hearty support of those who long for peace and have faith in man. If it is finally established it will be a wonderful accomplishment largely compensating for the tremendous cost of the war, the winning of which gives opportunity, in that it will commit the highest civilization of the world to a measure that makes peace probable even if war must be possible.

William Ellery Channing was born in 1780, and the centenary of his birth

was widely observed, both in this country and in England. The movement toward liberalism in the churches of New England began before the opening of the century and by 1815 the controversy was active, but the first enunciation of principles of that form of religious attitude that became labeled Unitarianism was on May 5th, 1819, when Channing preached the sermon at the ordination of Mr. Jared Sparks at Baltimore. It was so distinctive and explicit that it crystalized the new thought and to the regret of the liberal Congregationalist resulted in a cleavage and an unsought denomination. The influence of the movement that this sermon formulated has been so great that it seems quite fitting that we should consider its one hundredth anniversary as a year of jubilee and fittingly celebrate it. It is proposed that at the conferences to be held in California and Oregon during this month of May, the sermon and its results shall be especially considered and that the anniversary shall also be celebrated by a critical survey of the present and an outline of what seems the appointed way for the future.

To see churches crowded to the doors on Easter which on other Sundays have an over-abundance of elbow room, is apt to start variously headed trains of thought. It is distinctly encouraging in that it shows that the church has a place in the hearts of a good many good people. They believe in it, in a certain way, and they like it if it doesn't ask too much of them. Many of them pay something for its support. In fact, the most of our churches, perhaps, are sustained, financially, by persons who rarely attend. They do not go often because they enjoy staying at home, or going to places where they are not reminded of their duties and responsibilities.

In many cases they are too well satisfied with the even tenor of their ways. In other instances they know they are not what they ought to be, but do not enjoy having it rubbed in. Their fathers, perhaps, went from a conviction that church-going was a means of grace, or that independently of what they might get from it, they ought to go. But in these days of freedom no one can prescribe it as a duty. People only go when they feel like it. If they want to go they do. If they do not want to go who shall compel them? They may be right, but they are probably wrong in some of their omissions or conclusions. May it not be that they need to go and do not know it? They may not realize that they are souls and that souls need food, and fresh air, and stimulating influences.

The probable fact is that as complete human beings they are cutting off the most valuable part of life by not cultivating spiritual aspirations. It may be that if they rightly value what the church stands for they cannot afford not to go.

In another column one of our ministers ventures his opinion of what our task, as churches, really is, and he seems to pretty clearly diagnose our defect. In some way we must offer pure religion, and in some way must make its need apparent. We do fail in our competition with other agencies to move the social conscience. We ourselves have no doubt of the real value of what we have to offer. How can we make its supreme importance clear to all men. How can we impress them with it so clearly that they will feel that religion is not a provincial matter of the church, but a human attribute—theirs as well as ours—nothing less than a completion of life and the happy following of the way that is truly best for us?

Interested Unitarians find cause for congratulation and gratitude in the vigor and excellence of the *Christian Register*, its long-established and well conducted weekly publication of Boston. It has been my privilege to read its every issue for more than three score and ten years. I remember when good David Reed came to my grandfather's New England farm to collect the annual subscription. It has always been a creditable journal, but somehow it seems more interesting now than ever in its history. It is also more representative of different points of view. It does not lack in positiveness, and the editor leaves no one in doubt of his position on controverted points, but he gives others their innings and is fair and courteous to those with whom he differs. It demonstrates that dignity and dullness have no affinity, and no one can read it without pride and rejoicing.

It is a common-place reflection to think of great and rapid changes and to note new aspects of life. "What did people do for a living," remarked a reflective friend, "before there were automobiles to sell and repair?" We were passing along an appropriated street in a central town. Along both sides of many streets machines were closely parked and to cross from corner to corner was a venture of doubtful result. But minor dangers are smile-lighted, for occasionally, at least, most mortals find themselves *in* the machines. Great must be the satisfaction of a visiting minister who wants to really see the state who can buy or hire a modest auto and take his family on a leisurely tour. And now comes a letter from an Eastern minister who would be glad of a Pacific Coast pulpit, and says if he finds one he is inclined to take his

wife and cross the continent in a "Ford." Here is a man of faith, at least, with confidence to face difficulties, and a man not haughty and proud. To be lowly-minded was esteemed a virtue in Paul's day, and it still holds good. It is a pretty good guarantee of character that a man would think of migrating so modestly.

What a difference from doubling the Horn in a clipper, or coming up the Chagres in 1850, or driving an ox-team over the plains! And how slight the perils. A friend lately told me of the impressive monument to the Donner party. An interesting feature is the perpetuating the size of the cabin in the stone base on which the heroic figures stand. It is of equal size, and also it is the exact height of the snow that fell that awful year. Incidentally, this year the snow-fall is again on the level of the top of its base. Danger changes in character. There are still heroes, though fewer monuments,—which commonly we can be thankful for. They are often pretty bad, artistically.

California is called upon for a forward step in the provision for helpless children and for justice to the agencies engaged in the work. Thirty-six years ago the first act providing for commitment of children for probationary care was adopted, and by it the state appropriated \$25 for two months' subsistence. In 1907 the amount was reduced to \$11 per month, and although the cost has steadily risen the payment has remained stationary. In the last four years the per capita cost of children cared for in institutions has risen from \$15 to \$26 and foster mothers cannot furnish nourishing food for the sum allowed by the state or by the county, or by both, where under the law they

co-operate. It is proposed that the sum be increased to \$20 as a maximum, at the discretion of the court. A sad feature is that the epidemic of influenza has added 1500 to the orphans and half-orphans which must be cared for by the public.

San Francisco holds well to sentiment. Her welcome to her home-coming boys on April 22nd was a wonderful demonstration of feeling and appreciation. Our incomparable Market street was very profusely decorated with evergreens and flags and it seemed as though all our population had forsaken its customary duties to pay its tribute of respect to the two regiments that had represented us, and distinguished themselves in the Argonne forests. The escorting procession marched steadily for an hour before any of the tin-hatted legion appeared. A feature of the parade was the large number of women who took part. The red-cross has firmly grasped the willing women of public spirit.

Another noticeable feature was the evidence of increased favor for the Salvation Army. Its large delegation of lassies, with its doughnut float, received about the most emphatic applause from the masses that lined the sidewalks, like a deep human fringe for two miles or so. The veterans of the Civil War, quite content to ride in comfort, and of the Spanish-American war, a little less alert than when they came back from Manila, vied in honoring the heroes of today. There was no manner of doubt that our boys were glad to get home and have a well-grounded appreciation of the cost and value of Peace, but the parade as a parade become disorganized and unmanageable as soon as the "boys" appeared. Restraining ropes and official authority gave way to emotion and im-

pulse. Crowds closed in on marchers and their formation vanished. The march up Market street became a single file struggle, but all were happy and no doubt was left as to the genuineness and extent of feeling. In excess of welcome it exceeded any demonstration in the history of the city.

California has lost two of its most dearly loved citizens during the month of April. For many years Mrs. Phoebe A. Hearst has been foremost in generous giving of her possessions and of herself in all manner of objects for the public good. As a regent of the University and one of its most bountiful benefactors, she has been foremost as a friend of education. She was also a trustee of the California School of Mechanical Arts and of the Lux endowment for the education of women, and was ever faithful in her attendance at meetings. Her private gifts for those needing help were very extensive, and her readiness to contribute to every good cause and her kindness and simplicity were an added blessing. She did great good in many ways and in no way more effectively than in being good.

Among those who attended her funeral was Henry Morse Stephens, head of the history department of the University of California, and for seventeen years, perhaps, the best loved of the faculty. On his way to the ferry at the conclusion of the services, he was stricken by death, expiring in the arms of an associate with whom he was conversing.

He was the best-known and most universally admired character in all the state. He not only drew to him all the student body, but as a public lecturer came in close contact with the citizens of the state. For fifteen years he conducted a series of lectures before the

Mechanic's-Mercantile Library Association of San Francisco, and drew to him a following of loyal admirers.

He was not only a master in history but an attractive and picturesque personality who engaged the affection of his hearers. Born in Edinburgh, of English parents, educated at Oxford and living in India for a considerable period, he came to America in early manhood and after several years of service at Cornell came to the University of California, and became an enthusiastic lover of the state, and during the past year completed his naturalization, for he had become a thorough and devoted American citizen. He was intensely interested in the romantic background of California's history and did much to stimulate the study of Spanish influence. For his services in this he was given an order by the Spanish government. He was an early friend and great appreciator of Rudyard Kipling. He was generous in his judgments and a robust but discriminating optimist. He keenly felt the magnitude of the opportunity for world progress offered in the League of Nations and predicted if it was not embraced it might be a long time before the world would be given another chance.

As a friend he was rarely loyal and generous. Three days before his death at a small club of which he was a much devoted member, he spoke with great freedom of education and of looking forward to his retirement in two years, and of all he expected to enjoy in being wholly free to teach as he pleased, with no thought of pedagogics or the vaunted psychology of this or that—when students would come and get what they wanted and go away when they had got it. He was a little out of patience with graduations and degrees and all the nonsense attendant on the letter of

college life. He was essentially a friendly man. He had affection for the students and was always ready to welcome them. He was a great influence for good, and for constructive faith. He never contributed to the cynical temper that so detracts from much that the student of today so often imbibes from the coldly critical in collegiate atmosphere. He was a man, sane, genuine, and hopeful, and his influence will long be felt.

C. A. M.

The Spirit Divine

In this ever-changing world,

That never for an hour stands still,

Love is the changeless, godlike power

That turns to good all seeming ill.

It is the spirit all divine

Breathed into every heart;

The essence of all creeds and principles

Freed from their baser part.

—F. M. Rankin.

A Prayer for Easter.

O Thou who didst invest with solemn joy the Paschal Feast of the Hebrews, who didst clothe with grace and loveliness the worship of our pagan ancestors, who didst make thyself known in the tender sweetness and immortal hope of the first Easter morning, be with us thy children as we in our own way celebrate the passing of Winter's torpor and the dawning of Summer's fruitfulness. We thank thee for the renewing of Nature, which mantles the earth with living green, and fills it with the perfume of flowers and the song of birds. Come to our hearts, and so dwell in us that our spirits may share in the pulsing life of the present hour: and may we, like thy creatures of the field and woodland, make by our lives a worthy contribution toward the joy and well-being of thy fair world. Amen.

—E. J. Bowden.

Conviction, were it never so excellent, is worthless till it convert itself into Conduct. * * Most true it is that Doubt of any sort cannot be removed except by action. On which ground too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart: Do the Duty which lies nearest thee, which thou knowest to be a Duty! Thy second Duty will already have become clearer.—*Carlisle*.

Notes

Rev. Ambrose W. Vernon, to the great satisfaction of the members of the Berkeley Unitarian church, will supply the pulpit for several Sundays. He began his engagement on April 27th.

Rev. Clarence Reed supplied the pulpit of the Oakland church on April 27th. Rev. Mr. Fisher, who has been filling the vacant pulpit, has removed to Cincinnati.

On Easter day, Rev. Earl M. Wilbur, being in reach of the closed church at Salem, Oregon, volunteered a service, and an unexpectedly large number of people came to enjoy it. Satisfaction was expressed, and resumption of services seems quite hopeful.

Mr. Hodgkin of Los Angeles and Mr. Goodridge of Santa Barbara are cordially co-operating in arranging for the conference of the Southern Section which will be held at Los Angeles on Wednesday and Thursday, May 14th and 15th.

During the absence of her father, who has not yet been released from his voluntarily assumed duties in Europe, Miss Charlotte Frances Speight chose April 15th as an appropriate date for her entrance to the family. She is living with her mother at 2566 Vista Way, Berkeley.

The members of the Men's Club of the First Unitarian church of San Francisco are rendering substantial service through volunteering to provide ushers for the Sunday service,—taking turns and seeing that every meeting is provided for.

Rev. Bradley Gilman left Palo Alto on April 29th for Worcester, Mass., being called to the bedside of his only brother, Dr. Warren R. Gilman, who had undergone a serious operation from which survival seems impossible. Mrs. Gilman accompanied her husband. Miss Gilman remains in Palo Alto to complete her A. M. degree at Stanford University. It is Mr. Gilman's expectation to return to Palo Alto at the end of the summer vacation.

The California State Conference of Social Agencies held its annual meeting at San Jose April 22nd. The Unitarian church was one of the seven buildings housing exhibits.

Rev. John Wesley Carter, for eleven years in charge of the Universalist church at Racine, Wis., is to supply the pulpit of the Oakland church on the first Sunday in May.

Rev. Earl M. Wilbur, D. D., will occupy the Palo Alto pulpit on the first Sunday of May. He will probably attend all three of the conferences during the month.

Los Angeles sent a delegate to the Springfield meeting who was true to her spirit. He registered an early invitation that the next national meeting be held in Los Angeles. Its acceptance would gratify us all.

Congratulations are in order to Rev. W. G. Eliot, Jr., of Portland, who is authorized to engage an assistant. One is needed in so well organized a church with such varied activities, and where there is so much real ministry being so conscientiously done.

A marked improvement in the dining room at the First Unitarian church of San Francisco is a beautiful hardwood floor, the gift of Dr. Louis Lisser. With the indirect lighting, the gift of Mr. F. H. Meyer, and the cheerful tinting, done by the Men's Club, the large room has lost its suggestion of gloom and is more than cheerful.

A pleasant feature of the meetings of the Men's Club at San Francisco is the democracy of service. At the preliminary dinner, home cooked, it is pleasant to see the officers of the club and even the trustees of the church, acting as waiters. It promotes good feeling and also, in dispensing with haughty and high-priced Japanese professionals, makes possible a creditable dinner at the low price of fifty cents.

The Sunday school children of the First Church of Los Angeles had a frolic in the Sunday school room on April 18th, having their elders as their

guests. The program was kept a strict secret until the announcements were made, when many surprises were popped. There was a home product table containing all sorts of dainties and sweets, to which the grown-ups were initiated, and many original and funny stunts were enjoyed.

Rev. J. D. O. Powers of Seattle gave the second of his series of sermons on life at the Boylston Avenue Unitarian church on April 6th, the subject being "Your Acres of Diamonds." On the 13th he spoke on "The Greatest Success in the World," and his Easter topic was "What 'Getting Saved' Really Means: The New Outlook Upon Immortality."

The First Church of San Francisco is concluding a year of marked prosperity. At the annual meeting the gap between receipts and expenditures was easily and speedily closed up. The call for the Pacific Coast Conference contribution (\$125) was promptly met. The annual gift to the American Unitarian Association exceeded the \$400 expected and the Easter collection (of good amount) was added to the permanent (endowment) fund in accordance with usage of latter years.

Our friends in San Jose are taking more and more courage as they demonstrate increased ability to administer the affairs of the church. For several years they have rented the church for Sunday evening to an independent church organization that seemed to have no especial reason for existing. In the flattening out process that has been general these tenants suspended meetings and thereby reduced the income of the church. Did whining result? Not at all. The trustees appealed to the contributors and friends of the church, who bestirred themselves and proudly *increased the minister's salary*. "Go thou and do likewise."

Mr. Ralph Cunningham, the popular sexton whom the San Francisco church loaned for war service, is still in France. He arrived in England in November, and soon passed to France and the front. Since the armistice he has been

at tank headquarters near the Spanish line, and is enjoying duty and drill, relieved by the acquisition of French. Opportunity for study is afforded and he is looking forward to lessons at the Beaux Arts or to coming home—either of which would make him happy.

At Unitarian Headquarters, 570 Phelan Building, the following list of A. U. A. tracts has been received for free distribution:

A. U. A. Series No. 291—The God Who Cares, by Jabez T. Sunderland. Religion for the New Age Series:

No. 1—The Things that Remain, by Augustus P. Reccord.

No. 2—The Challenge of the New Age to the Churches, by Edmund H. Reeman.

No. 3—The Brotherhood of the Free, by Geo. Kent.

No. 4—Essential Christianity, by Abraham M. Rihbany.

No. 5—Where Do You Stand in Religion, by Edmund H. Reeman.

No. 6—The New World and Its Religion, by Francis G. Peabody, D. D.

The book department also has on sale, A Manual for the Confirmation Class, by William I. Laurance. This book, arranged under seven topics, deals with the universal religious experiences, and with the elements of our Unitarian faith. The material permits of varied treatment, so that each worker may adapt it to his own needs. Ministers and teachers will find this book of great service to them in their work. Price 85 cents, postage extra.

The New York church letter to the *Christian Register* says: "It was very good to have Mr. Lathrop back in his pulpit, and to know that his whole time would now be given to the church. A pleasant gathering of the parish on March 17 listened to Mr. Lathrop's account of his visit to the Pacific Coast as Billings Lecturer. On March 16 Mr. Lathrop spoke on 'The Liberal Church—Its Commanding Purpose,' and on March 23 his sermon was on 'Apocalypitics and the Radical.'"

Correspondence

Our Task

Editor Pacific Unitarian:—

Sir.—The communication signed "E. J. B." and entitled: "Wanted a Policy," in the April number, has given my mind a serious jolt. It comes at a time when I am earnestly seeking how to make my particular field respond to Unitarian leadership. I, too, am a more recent comer into this faith, and I, too, am a part of the "soil west of the Rockies" by twenty years' residence. Depressing enough is the story of feeble Pacific Unitarian churches, but I am not convinced that "E. J. B." has pushed the probe deeply enough or suggested a policy that is powerful enough to win the field of modern life.

He phrases a doubt thus: "The soil west of the Rockies is not ripe for Unitarianism." Might we not gain a counterweight of evidence by reversing the statement thus: "Unitarianism is not ripe for the soil west of the Rockies?" Again he gives this significant phrase: "Through the generosity of the A. U. A. (referring to these weak churches) a minister is secured—usually inexperienced or quite unfamiliar with Unitarian traditions." Both these suggestions imply in a way that Unitarianism is a finished product, an implication that, to my mind, is not only unfortunate but untrue. What are these "traditions" of a movement dedicated to "progress by freedom" that one must be "to the manor born" before he can hope to make a success of a Unitarian field? Given men of even average intelligence, with sincerity and spiritual force, does it not rather raise the question whether or not the Unitarian standards have yet been set forth with sufficient clearness and definiteness to insure their acceptance by the average community? The issue most often raised is "What do Unitarians believe anyway?" and after most earnest efforts too often the answer leaves the questioner in uncertainty. We are in an age that is impatient of generalities. Even Freeman Clarke's expressions, good as they are, still lack the precision that gives the force of an imperative

and the luminosity of a genuine revelation. Have we really any sure ground that the "inexperienced" minister and those who are unfamiliar with "Unitarian traditions" are to blame? May not one justly inquire if Unitarianism itself, spite of its wide range of liberty, is perhaps prevented by these same "traditions" from squarely meeting the issues and needs of our time?

If Unitarian churches generally throughout the east were making conspicuous successes, such for example as would be as notable as the rapid growth of a Christian Science church in the same communities, if they were undoubtedly evaluating the needs of today and meeting them in a fresh, a startling way, we might then be willing to grant that "the soil west of the Rockies" is behind the east. The eastern churches, as a matter of fact, owe their superior stability less to startling contemporary effort than to the fact that they have inherited the general momentum of the orthodoxy that they displaced theologically, without losing the force of its ecclesiastical history and organization. They stepped into a going institution and by so much the west is handicapped. Viewed in contrast from this angle I think it must be admitted generally that the eastern churches are giving hardly more evidence of dominating their communities with fresh force and vitality than is true here. It is the excess of life over old traditions by which we are judged today. We claim the powers of a revolutionary advance movement in religion without its inevitable fruits.

The fault is not the individual minister nor the unripeness of any locality. The trouble lies somewhere in the nature of what we have to offer to an age that is determined to weigh things carefully before committing itself again to religion. We have some deficiency of power that may prove fatal unless there is an honest effort at self-criticism and self-appraisal. Ideals are never injured by yielding the fact of their limitations. On the contrary, every time we honestly search out and define the positive limits of our principles, we strengthen the real power of our movement.

Our failures are not ours alone. We are mainly weak as the result of diminishing momentum in the whole body of traditional Christianity. We have repudiated the genuine religious motives in favor of the accomplishment of political and social ends. As the social motives accelerate the religious motive decreases, and with it goes the significance and the vitality of the church. Men and women are confronted by two organizations set to the same tasks. Their loyalty and service fall on the side of greater efficiency, where efficiency is directly related to the machinery of personal welfare. In such a dilemma as this, the church cannot hold her own with the better institutional activities of society. Unitarianism is not especially marked out for failure. It is one with the rest. Inasmuch as it is numerically weak and its initial impulse is of quite recent date, its failure is more painful and more noticeable.

The line of restoration lies in the fresh renewal of the original and unique service of the church, namely, that of PURE RELIGION. In common with the rest of the Christian body, our motives are so confused as between religious, moral and social that men do not and cannot feel that the church has any distinctive good to offer them. They ask for bread and we give them our "traditions." Our once irresistible power is hopelessly crippled. To the intelligent and the spiritually hungry, whose name is legion, who are asking for simple faith, we offer a "liberal religion" still remorselessly held in the grip of the declining force of traditionalism. For we Unitarians also are, almost unknowingly, weighted by an overhanging religious psychology, an antiquated traditional phraseology and a customary pietistic habit and procedure.

To carry out the distinct and implicit intimations of Unitarian genius we can no longer cling to the fringes of orthodoxy. We have a double task, to supply AN INESCAPABLE IMPERATIVE to the life of religion, that will recall the scattered hosts of humanity like a trumpet call to battle; and, second, we must justify our "in-

tellectualism" that is a popular charge against us, by performing the literary task of a complete revaluation and re-statement of fundamental Christianity. When Unitarianism decides to become revolutionary enough, even her modest ministers will have a hearing, for she will then be able to set free an impulse that will re-establish the world's potential religious character. Without this restoration of the world's basic religious character, the church is doomed to death and our hopes of a widespread and permanent democracy are vain.

—Charles Pease.

Minister at Sacramento.

An Interesting Letter

(On February 16th, Mrs. Thomas Croft, one of the old members of our church at Victoria, passed peacefully to her rest. Mr. Bowden received from one of our Boston ministers, a long-time friend of Mrs. Croft, a very suggestive letter, which he felt might be of interest to others, and so secured permission of Mr. Rossback to publish it. We gladly give the opportunity.—Ed.)

72 Trenton St., East Boston, Mass.
March 3rd, 1919.

Dear Brother Bowden:

You were very thoughtful to send me your Church Calendar containing the notice of Mrs. Croft's death. When I read it my mind traveled back to those vigorous, hard-working days of my circuit work in Methodism, and the remarkable lady to whom I confided my early liberal leanings. She had a keen, truth-seeking mind, and was singularly free from the prepossessions that held the entire community round about her. She was a great influence among the younger generation with whom her son and daughter mingled.

It troubled the Methodists and Presbyterians there that one so far "astray" in theology should be so blameless in spirit and in morals. They viewed it as one of Satan's more subtle ways of leading the children of the "faithful" away from the fold.

When I came east to Meadville Theological School I sent her certain books

and sermons, which she seemed glad to receive. I have had several letters from her,—the last about ten years ago. She had a son living with her on the farm; also a daughter, a charming girl of perhaps sixteen. One day when I was visiting her she told me that I preached a different doctrine from that of any Methodist minister she had ever heard, and declared that it suited her exactly. At last I told her that I was passing through a serious change, and that I was destined soon to leave the Methodist church.

Her spirit and conversation were stimulating, and she never lost her constructive, positive faith throughout the breaking down of old beliefs. She prophesied a useful and promising career for me, but I cannot see where that has materialized.

It was in the matter of amusements that she clashed with her neighbors, or rather they with her. Not for herself, but for her son and daughter. They wanted to dance, and she thought it quite natural and wholesome to desire such diversion. The church members frowned upon such "worldliness," though their children, most of them, danced on the sly or in open defiance. Mrs. Croft said: "My children shall do neither." So she opened her home to their friends, and made merry times for them. They were honest, wholesome people, and far more companionable and trustworthy than many of the "saved," and better even than the best. When I sent in my resignation to Methodist headquarters there were a number of people all over that district who wanted me to remain and form a Congregational church. They would support me, and let me preach whatever was revealed to me. But I was headed for college, and took a wiser course. . .

I was very fond of Mrs. Croft, and whether she discovered me or I discovered her, I cannot tell. She may be a jewel in my crown, or I in hers. It matters little: she was a kind friend in a wilderness to me. Her face has blurred in my memory after twenty-three years; but strange to say, the son and daughter whom I met less fre-

quently are very clearly and distinctly impressed on my mind.

I can see now the little schoolhouse where we held meetings, and her own one-story house not far away. It always makes me sad when I recall those days of labor, preaching four times on Sunday, and traveling 28 miles or more—the very close intimacy with my people everywhere, and their dependence upon one's ministrations,—their lonely, uneventful lives on a flat, monotonous prairie. They were very fine, sterling people, after all. I never had an unpleasant experience with any of them in all my three circuits but once. Even when making my change parishioners and higher officials alike wished me God-speed, and expressed their faith in me, though they could not follow me in my mental evolution. Whenever I let my mind dwell for long upon those days a solemnity comes over me that cannot be described. I went into that country from Toronto—a city product—not knowing where I was going, or what I was going to do. I had Christ's hand in mine, and walked entirely by invisible guidance. Some of the ministers are still, after this lapse of time, very dear to me. I never lost my love for Methodism, nor have I abandoned my "Methodist experience." Her contribution to my life and character have been immense. Thank you again for remembering me. I wish you all success and joy in your work. My heart goes out to my native people in their terrible struggle, yet grandly glorious achievements.

Sincerely yours,
Adolph Rossbach.

Earth feels the season's joyance;
From mountain range to sea
The tides of life are flowing
Fresh, manifold, and free,
In valley and on upland,
By forest pathways dim,
All nature lifts in choros
The resurrection hymn.

—*Frederick L. Hosmer.*

The sign of life eternal
Is writ on earth and sky,
The Hope forever vernal,
Of Life the victory.

—*John of Damascus.*

Events

Unitarian Layman's League

The month of April, 1919, marks an event of probably the first importance in the history of the Unitarian church in the United States. On the 11th and 12th the convention of delegates gathered at Springfield, Mass., completed the organization of a national league for the advancement of liberal Christianity in America, and for the practical application of its principles. Seventeen states of the Union were represented by 238 delegates who had traveled an average of over two hundred miles. It was a meeting arranged, addressed and attended by business men. It was an earnest, live meeting with an obvious purpose of reaching results. Little time was spent in set speeches and prepared persuasion. Men with a purpose who had paid their own way set about forming an organization through which they could unitedly act in fostering a great religious hope. They fashioned a comprehensive organization, elected its council and contributed over \$60,000 to put it in operation. Its object is defined "To promote the worship of God and the love and service of mankind in the spirit of Jesus." It is managed by a council of fifteen members, five of which are elected annually to serve three years. A chapter of the League may be established in any Unitarian or other liberal Christian church when ten or more members shall associate themselves for its promotion. Membership is \$2 per year. Those who contribute \$5 or more are constituted contributing members.

A large number of proposals of definite work were submitted to the convention and will be carefully considered by the Council, which will hold its first meeting in New York, Friday, April 25. Among them are the following:—

To deepen the spiritual life of man, and thereby his love of God and man and country; to exemplify in actual practice the noble concept of the brotherhood of man by striving for an equal opportunity for all men and by declaring that what we claim and expect as our own rights we shall admit to be

the rights of others; to study sympathetically and endeavor to understand the problems that grow out of the conflicting demands of labor and capital, particularly in the reconstruction period; to aid in affording to the soldiers and sailors prompt resumption of the normal pursuits of life on favorable terms; to encourage a more efficient business management of the churches; to endeavor to bring about the unity of Christian denominations; to establish a publicity bureau and provide for the interchange of speakers, news, and information, in order to bring the work and purposes of the League before the people of the country; to encourage the work of those who are seeking to provide competent ministers for our pulpits, for their more adequate training and support, for a suitable pension system and for a ministry at large; to insure closer co-operation among the fellowship of liberal churches in all matters beyond the provinces of the individual congregations or societies.

A fine letter was read from Wm. H. Taft, unable to be present, and strong addresses were made by Rev. Minot O. Simons, Dr. A. C. Dieffenbach, and others. California was represented by three delegates — Messrs. Shellenberger of Los Angeles, Carruth of Palo Alto, and Hanks of San Francisco. It is expected that at our coming conferences we shall hear more fully of this movement, so encouraging in its evidence of aroused religious consciousness on the part of our earnest laymen.

Meeting of Associate Alliance

The spring meeting of the Associate Alliance of Northern California, held in San Jose on April 10th, began at the depot, where those arriving by train were met with autos and taken upon a most delightful ride about the city and surrounding country. On the return to the church, the pleasant dining room, bright with the beauty of spring flowers, added to the cheer. During luncheon, several musical numbers, both vocal and instrumental, were given and were thoroughly enjoyed.

The regular meeting was called to order by the President, Mrs. Shrout.

Opening devotional exercises were conducted by Mrs. Dutton.

Mrs. Osborne welcomed the visitors on behalf of the San Jose Society.

Mrs. Plummer responded and extended, on behalf of her society in Alameda, an invitation to meet there in the fall, which invitation was unanimously accepted.

The roll call showed seven societies represented: Alameda, 12; Berkeley, 19; Oakland, 15; Palo Alto, 13; Sacramento, 1; San Jose, 25; San Francisco, 19; total, 104.

REPORTS FROM SOCIETIES

Alameda—A bright, hopeful spirit throughout all work. 5000 garments provided for the Red Cross.

Berkeley—Membership 65. Sale and supper netting \$120, of which \$100 was paid to Unity Hall. A Liberty bond bought by individual subscription and added to the assets of the society. Teas at houses of members. Reception to Mr. Lathrop. Talks by others. Three dinners to students of School of Military Aeronautics, from 50 to 100 soldiers at each dinner.

Oakland—Membership 88. 2915 garments made for the Red Cross. An interesting report of the working out of their calling list was given.

Palo Alto—Enthusiasm and devotion have marked all work, and much has been accomplished.

San Francisco—Red Cross Auxiliary still continues to meet on Wednesday and Friday of each week. A fine post-office mission, 1731 pieces of religious literature sent out; 100 letters and cards written, \$1225 raised by individual subscription in place of annual bazar. Twenty-eight new names added to the roll of members. Sewing Committee raised \$84 by the making and sale of Red Cross aprons.

Sacramento — Thirty-five members. Parlors of the church fitted up for sewing and surgical work and five days out of each week different circles did efficient work there. Receipts \$309.01; disbursements \$279.19. A very happy and successful medium for a getting together was a Tureen Supper.

Santa Cruz—In the absence of any delegate, Mrs. Wilson of San Jose reported interest and good work done by the society.

San Jose—Reported a busy and successful year.

Miss Peek called attention to a little book just received at Headquarters, called "A Manual for the Confirmation Class."

A resolution was adopted urging the American Unitarian Association to send speakers of national reputation to this Coast.

The report of the Nominating Committee was unanimously adopted. Mrs. C. T. Morrison of Palo Alto was named for President.

The President appointed a program committee for the next meeting.

Mr. Shrout gave a stirring address upon "The Challenge of the Times."

A vote of thanks was given the San Jose ladies for their cordial and generous hospitality and the meeting adjourned.

The League of Nations

David Starr Jordan supplied the pulpit of the Berkeley church on April 13th, and spoke upon "Society of Nations." He declared that November 11, 1918, was the greatest history making day of all ages, and marked the end of individuality and the beginning of a more neighborly feeling.

In his judgment, international law is more to blame than Germany for the great war, and bloodshed will not cease until nations band together as neighbors.

Going back to 1913, Doctor Jordan told of how Germany planned to take Holland, parts of Northern France, and annex them, according to international law.

He stated this condition must cease and the small and the great unite in one common bond of friendship the same as neighbors and individuals do.

He spoke of conditions in Austria before the war when no respect was paid the government. It was a case of each nation having a gun and private graveyard and a chip on its shoulder.

"I am strong for the League of Nations and believe that it will result in the final ending of such wars as we have just ended. In this enlightened age no such thing as such bloodshed as Europe has seen should be permissible. We must have the same feeling as nations as we do as individuals."

The Pacific Coast Conferences

It may be remembered that at the Berkeley conference last year the perplexity that has long faced us was met by experimental action. Our territory is tremendous and we are practically unable to gather a satisfactory number of our thirty or more church representatives for annual conference. Spokane is 500 miles east of Bellingham, and Bellingham is 1600 miles north of San Diego. We have tried to be fair and generally have held the Conference in alternation between the middle and one of the two ends, but it necessarily results in one local conference and two practical omissions. We are too few in numbers and strength to form three conferences and we resent any suggestion to divide our organization. So we constituted sections in the hope of getting the practical advantage of segregation without separation.

This year, and next, each of three sections has its conference in its own territory. Every third year a general conference is held in the central section. To provide for the success of the latter the churches are all asked to contribute each year a small additional sum, so that the conference itself may provide transportation for all ministers at the general meeting. Most of them have responded well. A few may avoid delinquency by remitting before May 18th, the date of the central section conference.

It is proposed to hold all three meetings in the month of May, and they will in a way be tied together by having at least one representative of the American Unitarian Association attend all the meetings.

As at present arranged the Southern Section will meet at Los Angeles on May 14th and 15th, the Central Sec-

tion at Oakland on May 18th and 19th, and the Northern Section at Portland on May 21st and 22nd. Rev. Ambrose W. Vernon has been asked to preach the Conference sermon on the evening of the first named day at each point. It will be the only session of the day, the actual conference occupying three sessions on the succeeding day.

The Oakland program, subject to acceptances and other modifying influences, will be:

SUNDAY EVENING, MAY 18

Religious Service, led by Rev. C. S. S. Dutton.
Conference Sermon by Rev. Ambrose W. Vernon.

MONDAY, MAY 19

- 9:30 a. m.—Devotional Service led by Mr. William Maxwell.
- 10:00 a. m.—Address by the President, Wm. H. Carruth; "The Laymen's League," Mr. Abbot A. Hanks; Reports: Unitarian Headquarters, Pacific Unitarian, The School for the Ministry.
- 11:00 a. m.—"Our Unitarian Message for the New Age," Rev. Thomas Clayton.
Discussion.
- 12:00 m.—Alliance Luncheon.
- 2:00 p. m.—A Poem, Mr. G. H. Meredith; "Education and Religion," Miss Lucy Ward Stebbins.
- 2:30 p. m.—"Religion in a Modern University," Rev. C. D. Gardner, Chaplain Stanford University.
- 3:00 p. m.—"The Church and the Problems of Today," Mr. Paul H. Clark.
Discussion.
- 4:00 p. m.—"Political and Social Possibilities," Mr. John P. Irish.
Discussion.
- 6:00 p. m.—A Dinner for the Ministers.
- 8:00 p. m.—Anniversary Jubilee; Our Centennial; "The Baltimore Sermon and Its Results," Rev. Earl M. Wilbur, D. D.; The Personal Equation, "How I Became and Why I Remain a Unitarian, W. S. Morgan, Oliver P. Shrout, Charles Pease, Clarence Reed, C. S. S. Dutton; Closing Address, "Advantages and Disadvantages of the Unitarian Position," Rev. Ambrose W. Vernon.

The directors of the Conference on Nov. 13th issued a call for contributions to meet its budget, say \$300. Up to April 28th, fifteen churches have responded, providing about \$600 of the amount. The year is supposed to end May 1st, but the time for payment is

extended to May 17th, that those who have not found it possible or convenient to contribute may have the opportunity to do their part. Upon them now depends the very important matter of the success of our general meeting in 1921, as if we receive nothing more there will be nothing to set aside for the transportation fund to make possible the attendance of all ministerial delegates.

[For the PACIFIC UNITARIAN]

To a Repentant City

When I consider how, o'er desolate sands,
Pale monoliths loom up amid the waste,
Then heavy grows my heart, and bitter taste
The tears that fall.—How vainly are the hands
Of mortals cunning! In all ancient lands
Rise bleak, deserted fanes, by time defaced,
That dumbly show with what o'erwhelming haste
Shall ruin raze what now in splendor stands.

But thou, O city of the thronging shores,
Hast known another call than that of gold:
O'er alien deeps come mystic words of old,
Sounding their whispered warning at thy doors.
And if thou hearest, thou mayest yet bring in,
The lovelier, nobler Rome that might have been!

—Richard Warner Borst.

Service

A lantern where a sign-post gives direction;
A torch beside a rugged boulder-stone;
A wand of willow, stripped of bark and gleaming,
To mark the pathway that is overgrown:

These set, we shall find means for other service.
The outcome, human eye may not discern.
The world's acclaiming we would cease to covet,
But keep as ours the motto, "Serve and learn."

Does this sound cold and soulless in the saying?
Behind it stands a word of warmer tone;
With "Love" as guidance and as inspiration,
There's heart-cheer in the work that's ours alone.

The God of love, and light, and satisfaction,
Will bless the task made ready to our hand;
And should we fail or fall ere it is finished,
His parent heart will surely understand.

—Annie Margaret Pike.

Cheerfulness is an excellent wearing quality; it has been called the bright weather of the heart.—*Smiles*.

In Memoriam

James Kennedy Lynch

On April 28th, at his home in Alameda, one of the ablest and best of our citizens was suddenly called from a field of great influence. Mr. Lynch was born in 1857 and after a high school course entered the service of the First National Bank as a book-keeper. Native capacity and sedulous application brought steady and finally rapid promotion. In 1904 he was made a vice-president, and virtually manager. In 1917, when he had completed forty years of service, he was selected as governor of the Federal Reserve Bank for this district. At various times he has served as president of the Clearing House Association, of the California Bankers' Association, and of the American Bankers' Association.

His high character and complete mastery of the principles and practice of banking led to acknowledgment as the leader. He was a strong factor in San Francisco's high record in the government loans. He opened the campaign for the Victory Loan by vigorous speeches at the Palace Hotel and the Auditorium, and had its success greatly at heart.

His unremitting devotion to business led to the threat of a breakdown several years ago, and he sought recovered strength by a sojourn in the South Seas. In a measure his health was restored, but a heart weakness remained and the loss of his elder son at the battle of Argonne no doubt aggravated the organic weakness. He was as well as usual up to the sudden attack, and the tidings of his death were a sharp shock to his many friends and associates.

Mr. Lynch was much more than a great banker and a remarkable instance of development of power. He was a strong, fine and admirable character. His domestic life was happy and beautiful, and his intercourse with his fellow-men was marked by great kindness and courtesy. He enjoyed the respect of his business associates and the regard of all who really knew him.

Rev. Earl M. Wilbur officiated at his funeral, which was private.

Mrs. William Pearce

On April 12th, at her home near Hemet, Mrs. William Pearce, beloved wife of the minister of our church at that elevated spot, nestling by the mountains of the San Jacinto range, passed to her longed-for rest.

Alinda Elissa Diamond was born in Marengo, Ill., March 20, 1859. In early womanhood she moved to Iowa Falls, Iowa, and entered the public schools of that city. After graduating from the high school, she taught for two years in the country. Then she was asked to teach in the public schools from which she had graduated. She pursued the vocation of teaching for eleven years.

She met Rev. William Pearce in Northwood, Iowa, where he was pastor of the Methodist Episcopal church. They were married in Iowa Falls, Iowa, October 16, 1888.

Mrs. William Pearce contracted lung trouble while teaching the year before her marriage. She continued the struggle against the disease bravely and cheerfully. Sometimes, apparently, she was strong and well. Then she would pursue her church work with energy and enthusiasm that would sap her vitality. Four years ago she was given up to die, but her cheerfulness and courage prolonged her life. She was most tenderly cared for, and all her life was happy. About three weeks ago an old friend came to visit her and she seemed very cheerful in talking over the past.

On Sunday, April 6, she attended church and greeted all her friends with a smile. Gradually she became weaker, and yet able to do for herself to the last.

She leaves a sister in Colorado, a brother in Chicago, a nephew in Hemet and a husband to mourn her loss. The one great hope of Mrs. Pearce was that she might not be helpless, and the one great hope of her husband was that she might pass away without suffering. Both of these hopes were realized. She went to her rest without a struggle and her face in death was the picture of serenity and peacefulness.

Our deep sympathy is extended to her long-devoted husband.

The Earlier Scriptures

The Maxims of Ptah-Hotep

Arranged by Rev. Clarence Reed

1. Established is the man whose standard is righteousness, who walks according to its way.
2. Great is Truth, appointing a straight path; never hath it been overthrown since the reign of Osiris.
3. Excellent in hearing, excellent in speaking, is every man that obeyeth what is noble.
4. If thou wouldest be a wise man, and one sitting in council with his overlord, apply thy heart unto perfection. Silence is more profitable unto thee than abundance of speech.
5. Live in the house of kindness, and men shall come and give gifts of themselves.
6. If thou be among people, make for thyself love.
7. If thou art a strong man, establish the respect of thee by wisdom and by quietness of speech.
8. Let thy attention be steadfast as long as thou speakest, whither thou directest thy speech.
9. If thou art a wise man, bring up thy son in the love of God.
10. A good son is the gift of the god; he doeth more than is enjoined on him, he doeth right, and putteth his heart into all his goings.
11. Be not proud because thou art learned; but discourse with the ignorant man, as with the sage. . . . Fair speech is more rare than the emerald.
12. Refrain from speaking evilly.
13. Beware of making enmity by thy words.
14. Exalt not thy heart, that it be not brought low.
15. Cover not thine heart in thine possessions, for thou art become the steward of the endowments of the god.
16. Be not avaricious in dividing.
17. If thou desire that thy action may be good, save thyself from all malice and beware of the quality of covetousness. . . . It gathereth unto itself all evils; it is the girdle of all wickedness. But the man that is

just flourisheth; truth goeth in his footsteps, and he maketh habitation therein, not in the dwelling of covetousness.

18. Quarreling in place of friendship is a foolish thing.
19. Behold riches come not of themselves; . . . If he bestir himself and collect them, the god shall make him prosperous; but he shall punish him if he be slothful.
20. Greater is the fame of the gentle than (that of) the harsh.
21. Let thy face be bright what time thou livest. It is a man's kindly acts that are remembered of him in the years after his life.

Sermon Selections

Who Is the Slacker Now?

Rev. Oliver Porter Shrout.

The word "slacker" took on new meaning and significance during the war. The slacker was the man who refused or neglected to enlist in the army, or do his duty in defense of his country. If he refused to buy bonds, or war stamps, or contribute to the Red Cross, he was a slacker; in short, he was a man who failed to carry his share of the public burden, who looked upon the vast emergency of the times, and did not realize that upon him was laid the obligation of labor for the common good.

The war is over, but there are great needs and obligations pressing, which take us immediately into higher realms of thought and action—which cannot be ignored, unless we become slackers. I have clearly in mind the men and women of every age, who refuse or neglect to live up to their ideals, either patriotic or religious; or still worse—men and women who are found in times of crisis, to have no ideals to live up to, and assume no obligations for the public welfare.

An overwhelming majority of men and women, during the war, found something in their hearts—love of home, or of country, or of religion, for which they were willing to toil and sacrifice, or to even give their lives. It was not

only a time which tried men's souls, it revealed the fact that men have souls, and when cast into the great crucible of war the dross was melted and they came forth pure gold. Whatever we may think about it now, that test was the real test of all spiritual idealism—the willingness to give, or suffer, or die for some great cause.

Loyalty is the essence of the moral life, the giving of whatever is necessary, for a great cause. What was true in the great days of the war when the call was made for brave souls to face the enemy, in defense of the home, and for human freedom, is true on an infinitely greater scale, in regard to the higher and diviner realities, which touch the souls of men for all time and eternity. Every age is a time that tries men's souls, and every hour in the present human need we are weighed in the balance; all who fought for conscience' sake, whether in the trenches, or in prison, because they could not fight, stood for the same spiritual idealism—the deep down things of the soul.

Theodore Parker, in referring to John Brown, said "The road to heaven may be as short from the scaffold as from the throne." From the standpoint of spiritual idealism, the distinction is not between the militarist and the pacifist, as such, but rather between unworthy men in both these groups. No man in all the world, who was ever true to the deepest things of his own soul, could be called a slacker, though he might not agree with you or me.

"To thine own self be true,
And it must follow, as night the day,
Thou canst not then be false to any man."

We must not separate men on the basis of intellectual conviction, but on the ground of moral character. Not the man who has an idea, good or bad, but the man who has no loyalty to his ideal (such as it is) and no heroic readiness to sacrifice for the sake of this idea—this is the man deserving our reprobation, and may be called a slacker. Such men are not difficult to unmask. They are not interested one way or another, and want to be left alone, with their own selfish interests. They are not stirred by great emotion or a profound

conviction when facing world tragedies; these are the spiritual slackers. It is the man who does not care—who wants to live his own little life, no matter what happens to the rest of the world, that sees no moral crisis, or seeing it, is not moved by its appeal.

There is no room in the world at this hour, for the man who has no ideal and is not willing to suffer and die for such ideal. It is only the man who has no cause at all, save the miserable one of saving himself, who cannot be tolerated. These are the days when men must find their own souls, and use them; or having no ideals, no vision, get out of the struggle altogether. The call has sounded for heroic men, and somewhere, on some field of service, some goal of sacrifice, men must pay "the last full measure of devotion," and he who dares not do it, is a slacker. In a test like this, who among us can say that he has been genuinely and whole-heartedly devoted all of his days?

Strain, endurance, sacrifice, toil; the pangs of labor at the moments when defeat and grief seem most ready to crush our powers, and when only the very vehemence of labor itself saves us from utter despair—these are the things that must teach us what loyalty is, and free us from the charge of being slackers.

There has been no single year since you and I were born, that some Belgian has not been invaded, some Lusitania sunk, some Armenians massacred. Always have the strong preyed upon the weak, the masters upon the slaves, the conquerors upon the conquered. Always in the midst of peace, has there been war. It took a world war to wake us to the meaning of sacrifice. But even now some would play the coward and the slacker, and again abandon the weaker nations to the lust of the strong; and all because it may mean service and sacrifice to protect them. To defeat the League of Nations now, is a distinct announcement to the world that America is a slacker. Should the United States senate fail to ratify this bond of union I believe the people of America would rise in protest against such action. America is awake at last. Nothing could be finer than the spirit in which

our people met the call of the battle-torn countries of the Old World. But it took a world war to wake us up. Long before Belgian children needed our aid, there were half-clad and hungry children in San Jose. Long before there were soldiers freezing in the trenches of Northern France, there were the poor and homeless freezing in the streets of American cities. Always there have been millions who were starving, but only now, when these are victims of war, are we thoroughly aroused. It just means that it took a heroic hour to arouse the heroic in the human soul. We have been slackers in our relation to our fellows. This war did not create the need of human service; it broadened and extended it, but the need was there all the time, and it will remain with us.

In fact, the war did not create what are described as the aims of the war—these great ideals of associated life, for the sake of which millions of men have been made to die. Just what we have been doing on so vast a scale, we should have been doing in less momentous and less tragic ways of human effort. Most of us were quite willing to let the world wag on in the same old way, as long as we were left undisturbed to make money, find pleasure, and have a good time. The world should always have been safe for Democracy, but it never has been, and we were not greatly concerned. Not until Autocracy became personified in the form of a German kaiser, were we able to recognize it; not until our liberties were threatened from without as well as from within, were we persuaded to spend ourselves in their defense. When many in the home-land suffered, and called for help, we were slow to heed their call; when enslaved, we were slow to set them free.

We have been slackers—we have followed the easy road of our own selfish pursuits. Democracy—a decent world-peace, have all clamored for our service, but only at the moment of supreme peril were we willing to give the supreme answer of our souls. Just now the whole world feels the thrill of great loyalty to some great human cause. Every moment we are touching depths of joy and sorrow, of despair and exulta-

tion, which we never knew before were in existence. There is a change of wonder and beauty all about us and it is a change, not in the world itself, but in ourselves. Today is the opportunity for glorious living, for heroic endeavor and sacrifice. We feel the heartbeat of a brother, and we want to make him free. This is our opportunity to redeem ourselves from the charge of being slackers, and of heeding the call of loyalty to loyalty.

A Religious Awakening

E. Stanton Hodgkin.

[There is a physical law that seems to ordain that the best things in life improve with age. If they are very good it applies to sermons. A long time ago, Rev. E. Stanton Hodgkin made an address at a conference in Southern California. It greatly impressed the editor, and at his earnest request it was written out for publication. By some means, incomprehensible to the orderly and methodical mind, the manuscript was lost. After many days it was found and put in type. Then in the pressure of other things it was allowed to stand. But time has given it a new value and *nunc pro tunc*, we offer it in complete confidence that it will be appreciated for its present significance as well as respect for its age. —THE EDITOR.]

It has been said that man is incurably religious; that he is so eager to be saved that if he cannot attain to the highest and truest salvation he will accept whatever is offered him. Possibly one reason it is so difficult to save mankind is because it is so easy to save men. If people were not so ready to give themselves over to any and every mechanical scheme of salvation that offers them personal immunity it might be easier for them to amalgamate themselves into a saving society. If each soldier in an army considers his own safety first the army will be lost and the cause for which it stands as well. It must be so in the great army of life. One of the difficulties of today is that everywhere men and women are crying out to be saved—economically, socially and religiously. There are not enough saviors to go round. When we become more eager to engage in the saving process and are less concerned about being saved the religious awakening will be at hand.

A genuine religious awakening is very difficult to recognize. We instinctively look for the same external symptoms and forms of expression that have characterized awakenings in the past. But man's whole outlook upon life has changed within a generation or two. The present or future religious awakening is sure to express itself in a different way from preceding ones. Quite likely it will not be recognized as religious at all when it does come.

The great religious awakenings in colonial times under the leadership of Edwards and Whitfield stand out in our minds as typical revivals. They were narrow, fanatical and extravagant in many ways, but they were genuine heart searchings in which people gave themselves to the new life that was demanded of them with complete consecration and thorough-going abandonment. The world and the world-forces as they saw them were not attractive and friendly, but were belligerent and threatening. They had not learned to see the beauty and co-operative possibilities of those forces and hence their interest and hope centered in another world and another life. The vital and essential thing was a means of escape into that better world and better life. Their religious convictions were consistent with the world view that then prevailed.

The present day revival, of which the Billy Sunday type is the most conspicuous example, is what I would call a professionalized survival of the genuine religious awakenings of the past. Every device of stage setting, organization and preparation that human ingenuity can invent is used to reproduce the old world attitude and the religious experience that flows from it.

The tendency today is to professionalize everything. If outer skill and external results are the goal in view, as in surgery and engineering, professionalism is desirable for it brings the highest degree of efficiency. But professionalism, in dealing with the inner life, has its limitations, to say the least. Every minister knows something of the difficulty he at times has in preventing his ministry from degenerating into a mere profession. When the purely profes-

sional element does get control of him, no matter how striking the external results may be, the essential soul has gone out of his work.

That many do find renewal of life through the professionalized and mechanicalized religious revival is an indication of how much latent religion there is in human nature seeking expression and how ready it is to give itself to whatever religious system makes the most persistent bid for it.

There is another widespread movement today which many hail as the long-looked-for religious awakening. For want of a better name I will call it the psychological movement. It embraces Christian Science, all phases of the New Thought and kindred movements. It is widespread and in some ways is very intense. It has been estimated that nearly one-tenth of our entire American population have given themselves to some phase of this movement with more or less of enthusiasm and completeness. Many have found renewal of life in it and feel that they have been born again.

In many respects this is a distinctly forward-looking movement. It brings people down from heaven to earth and makes the life that now is the center of interest. It shifts the emphasis from evil to good, from fear to trust, and makes great claims to remove it from negative to positive. In this last respect it hardly makes good its claims, being far more negative than is usually recognized, in its general disposition to sweep aside by one grand system of denial everything it cannot comfortably and easily meet.

This movement is born largely of that impatience which is not satisfied to build up the Kingdom of Heaven, little by little, by the long, tedious process of organic growth, but insists upon taking the Kingdom by storm. It asserts that the Kingdom does already exist in substantially completed and final form, and if we can only succeed in tearing away the mask of delusion that dangles before our eyes, we shall behold the Kingdom in all its glory and can enter into it and live happily ever after.

It starts out well—is a radical im-

provement upon the old theology by centering man's interest in this world and this life, but it soon comes back to essentially the old view, making the all-important thing an escape from the slings and arrows of outrageous fortune—especially an escape from the physical ills that do so readily beset us. It has the same selfishness and self-centeredness, the majority of those embracing it being primarily interested each in his own individual salvation or escape from the pains of life.

Because of these limitations, I cannot hail this movement as the great religious awakening. It may be one of the premonitory symptoms, a John the Baptist to the coming gospel, but is little more.

The periodicals and magazines are filled with accounts and descriptions of the great religious awakening that is accompanying our tragic world war. Surely the world has been sobered and shaken out of its frivolity. Everywhere there are heart searchings and self-examinations. "What have we done that this great calamity should have fallen upon us" is the constant inquiry.

In no country is this religious awakening more noticeable than in France. Possibly one reason our attention has been attracted to it there is because we have been taught, probably falsely, that the French are a frivolous and irreligious people. On no nation has the shock of war fallen so heavily as upon France. Yet she has carried it with a poise, a dignity, and a sustained self-control that has surpassed the other nations.

Why this turning of the peoples to religion during the period of tragic strain and stress? It is easy to say that people always scurry to cover in time of danger,—that they are superstitiously imploring Deity to miraculously save them from their enemies,—to fight with them and to scatter their enemies to the four winds. There is enough of this superstitious element no doubt. But this is not the whole of it nor the larger part of it. It is rather a girding of their souls for the supreme test; a stripping themselves of all useless spiritual impedimenta that they may realize their

duty fully and be equal to it. It is not so much a scurrying to cover to escape death and what follows as a strengthening themselves to the end that if die they must, they may die heroically, making their death a real contribution to the cause which they value more than life.

I have no disposition to in any way belittle the baptism of faith the peoples are passing through. It is genuine enough; it is noble and heroic. It is not the religion of the cringing coward, but the awakening of the hero determined to be at his best. But taken for all it is worth, we cannot accept an awakening brought about by abnormal conditions as a normal awakening. We are as yet seeing only one side of it.

The other arc of the circle must be rounded out before we see it all. A religious awakening, brought on by extreme stress and strain, no matter how genuine it may be, is sure to be followed by a reaction. Wars are almost invariably followed by periods of licentiousness and selfishness. We must take this into account in computing the value of a religious awakening superinduced by war and not until a generation has passed can we get anything like a true measure of it. The only kind of religious awakening that can fully satisfy us must be one that springs out of the normal life. We cannot wish for periodical world wars with their convulsions of hate and violence, for the sake of the religious awakenings that accompany them. That would be too much like voluntarily giving ourselves to the devil for the joy of being converted and saved from him.

There are two distinct phases of religion,—the sacramental and mystical which builds itself into great institutions; the ethical and cultural, which is more individual and tends to find expression through all the organized activities of life rather than confining itself to its own institutional channels. These two necessarily overlap. Any truly ethical and cultural religion must be somewhat mystical and even sacramental, and the most sacramental and mystical must have some regard for ethical and cultural standards.

In times of great storm and stress, man instinctively turns to the sacramental and mystical. He turns to it because it offers him an escape from a world condition which is not inviting. Or if he does not go so far as to turn to it for the sake of an escape, he turns to it that he may draw from it, as something apart from the world, strength and inspiration that will help him meet the storm and stress of the time.

But in time of normal conditions, when the world is comparatively free from storm and stress, man turns more and more to the ethical and cultural forms of religion. At such times he does not want to escape from the world but wishes to enter more fully into the world life. He does not turn from the world to mystical and sacramental sources for strength and inspiration, but turns to the world, searching for its beauty and unfolding sources of power. He feels that this is God's world and that he may draw nearer to God and find the diviner life by identifying himself with the world.

We are interested in a religious awakening that is primarily ethical and cultural in character, both because it is congenial to our general philosophy of life, because it is in harmony with our observation and experience, and also because it is the kind of religion that rises out of the normal and peaceful development of life.

The foundation of this ethical and cultural religion is laid in our modern system of education. Our education is not essentially religious, but it is laying the foundation of a world religion. Nowhere has the soil been better prepared for the new religion than in the kindergarten movement, in which the child is taught in the very beginning to love, to reverence, to respect and to identify himself with all the world forces and processes he sees about him.

As this kindergarten spirit and method permeates our whole system of education it produces magnificent results as far as it goes. It has taken away man's old fears and suspicions of the world. It has taken away man's fear and suspicion of nature and of

human nature. It has kindled in him a love and interest in all world affairs and in all world processes. Man rejoices to search out the laws and processes of matter and of life; to co-ordinate and master the forces of the world and to put them to work. In this respect man's work has been unsurpassingly grand. He has accomplished all that could be asked.

But it has failed in the one essential point. His love for the world has not mounted to the height of religious or Christian love. His love for the world has been too exclusively a self-indulgent love. He has loved the world not primarily for the world's sake but for his own sake. He has said, "I am come to be ministered unto rather than to minister" and he has been primarily interested in making the world serve him instead of in serving the world. Here is where our ethical and cultural religion has failed. In some respects it has been a more complete and pitiable failure than any of the other systems of religion.

True, men and women who have been attracted to the ethical and cultural rather than to the other religions have fine humanitarian feelings and beneficent desires. But the tendencies in this direction are individual, sporadic, impulsive and unorganized. All the other tendencies, the tendency to levy tribute upon the world, is constant, intense and perfectly organized in a thousand different ways.

All our group organizations are self-centered in the same way, saying, "I am come to be ministered unto rather than to minister". The industrial groups are saying much about their rights and little about their duties, each trying to levy tribute on all the others in the name of its own rights.

The political groups are of the same character. An overdeveloped self-centered nationalism is one of the diseases of the age. All nations love the world, but love it primarily for what they can get out of it, love it selfishly instead of in the Christian spirit. All are organizing themselves commercially, industrially and with arms and armaments for purposes of levying tribute. The

slogan of some of our political leaders, "America first, nobody second, and an army and navy that can defy the world" is right in harmony with that spirit. It is this self-centered nationalism that has thrown the world into the present titanic convulsion. The same self-centered industrialism may bring on a struggle more deadly than the present one.

When the self-centered national spirit has burned itself out in this struggle and when our self-centered industrial units have likewise burned themselves out or otherwise experience a change of heart or vision, then the currents of life may set outward in individual and in group life instead of inward, our world love will have become a religious world love and the religious awakening will be realized. It may be already coming in the midst of the struggle. The suicide of the old may be the birth pang of the new.

What is our duty in the midst of these "times that try men's souls"? Our first duty is to maintain our sanity and poise in the midst of the hysteria that strife and violence engenders. Already there is a party crying, "Peace, peace, peace" with the utmost absence of understanding, and another party crying "War, war, war" with still greater unreason. There are those who cannot contemplate the suggestion of an increase of military preparation without seeing the nation plunging headlong into an orgy of militarism from which we shall never recover. There are others who have no conception of any other kind of patriotism than military patriotism; who regard every man who does not rush off to a military camp and spend his time in drilling and learning how to shoot, as an arrant coward and traitor for whom no terms of denunciation and contempt are too harsh; who have constant visions of some enemy descending upon us and reducing us all to perpetual servitude.

It is my opinion that any action precipitately or hysterically entered into will be wrong action; that we will gain time and that no time can be better spent than by taking a calm and deliberate survey of the world situation

with as much faith in the human elements as we can summon; by attempting to get a real measure of the world forces that are today operating and are likely to operate tomorrow; and above all by trying to realize that sanity is sure to follow insanity. It is a mistake to assume that the world is always going to remain mad, and try to organize ourselves on that basis. If it is not going to recover its sanity, then it is lost and nothing we can do will save it. The only sensible action is to assume that sane days are before us and prepare to meet them and to be ready for them.

It is for us individually and collectively to cultivate Christian self-hood as opposed to the self-centered nationalism and self-centered industrial grouping that prevails today. I almost fall into despair when I attempt to preach individual or group unselfishness. It is almost sure to be interpreted either in a literal or sentimental way that is fatal to the real intent. As soon as I begin to speak of being unselfish, many people imagine I mean that we ought each to go home and throw away, or throw in somebody's lap everything we have and immediately lie down and beg some one to tread us underfoot. Once for all I do not mean anything of the kind by either individual, group or national unselfishness. Even if we should interpret unselfishness in the most bald and literal sense, it applies as much to your neighbor as it does to you and if you dump everything in his lap to satisfy your own sense of unselfishness, you are forcing him to be selfish for your own satisfaction and are doing the most selfish thing possible.

The more unselfish we all become in our common life together the more difficult it is to ever help any one by deliberately handing things over to him. Literal selfishness is the only thing that ever makes necessary such literal unselfishness.

Unselfishness, broadly interpreted, is the very opposite of self-destruction; it is the fullest self-realization. Unselfishness is simply selfishness, grown large; is an expansion of selfishness—in no sense an annihilation of self. When

selfishness grows large enough to take in others, it has become unselfishness.

No industrial group or nation can come to its fullest self-realization until it recognizes that it can only prosper and be strong and happy and safe as other groups and nations are likewise prosperous and strong and safe and happy. Industrial groups and nations do not realize that today. They are not organizing themselves on that basis but on the old primitive basis that what is one group's gain is another's loss. That is the basis of war and contention and war and contention will exist as long as that primitive philosophy and feeling remains. It is only as we realize that as neighbors we must rise and fall together and carry that spirit into the industrial groups and into the national spirit that we can find our places in the world and be strong.

The religious awakening of the future, whether it be recognized as religious or not, will mark the beginning of that world love which instead of producing selfish and self-centered world groups will bring mutual world co-operation.

The Spiral Ascent of Mankind

By Rev. Thomas Clayton.

(From Sermon at Fresno April 13, 1919.)

"As we view the history of former races who have virtually vanished from the world leaving only the relics of their former greatness, we are prompted to ask 'Does not human life proceed in a circle after all? Can there be such a thing as constant progress?' The answer written on the earth is, that under all the apparent failure of mankind there has been a steady gain from age to age. If we fail to see it, it is because we do not see far enough to grasp the upward trend of things."

"Conceive of a circle so great that the small part immediately under observation seems to be merely a straight line; without seeing farther we cannot detect the curve. So in judging of the evolution of mankind, we need a very extended view of history to appreciate 'the steady gain of man.' Ancient peoples like the Assyrians, Egyptians, Medes, Hittites, Greeks, and Romans,

began low, rose high, and then became decadent, often vanishing from the face of the earth; but some of the higher values they had attained have remained to assist the race of mankind in attaining a grander ideal and state. Such in brief is our conception of the 'Spiral ascent of mankind.'

"Let us apply this thought to the things that confront us as the consequences of the great world war. The illustration is too vivid to be omitted. The tragic events of the past five years must have caused many people to seriously question the theory of the unbroken 'Evolution of Man.' For—never did there seem to be a more complete relapse into barbarism than was shown by the German race, which all the world admitted seemed to be the most civilized of all peoples. Their armies faithfully obeyed the kaiser, and 'surpassed the ancient Huns under Attila.'

"The whole of civilization seemed to be trembling in the balance, for in self-defense the Allies were compelled to adopt many of the same diabolical methods of warfare. Has mankind then suffered a relapse into barbarism, or are there any redeeming features to make us take hope and courage?

"Thank God—there are many impressive and inspiring things to view. These things are also too near to us for us to catch a glimpse of their significance. First, there is the conference of the Powers, representing the great bulk of the human family. They are assembled in Paris in friendly conference. This is the greatest meeting of the kind in human history.

"Review the chief points of interest and consideration.

"First—a treaty of peace with the offending nations who wrought such cruel havoc, and in making that treaty all thoughts of fierce revenge have been laid aside, and only stern justice and restitution have been considered. This is a great stride upward, morally. It marks a higher spirit in humanity.

"Next—a world league to enforce peace. Such a conference was never held before. Even should it fail to accomplish its work; even though many people do not want such a league to

be formed, through national selfishness; yet, it marks a higher attainment than any that mankind has attained to in the past.

"Then—there is stronger recognition of 'Human Brotherhood,' than we thought was possible a few years ago. The little nations, the 'weak' peoples, are being considered and accorded all the rights and privileges of the great nations. Every great right and interest of humanity has a hearing, and is sure of consideration.

"Finally—consider the measures taken to relieve the needs of the stricken peoples, the spectacle of America and Great Britain feeding their recent cruel enemy. I confess such sublime moral idealism fills me with admiration, and makes one feel he is living in a new world.

"What has contributed the most to this 'Spiral ascent of man.'

"We believe it has been the constant recognition in some form of the moral and spiritual forces as regnant in the whole universe.

Either as on One Personality, we call God; or at least in what some call a moral and spiritual 'Manifold.' The vital thing is not what name we give 'It' or 'Him,' but that we really 'Believe' in It with all our heart and soul.

"This Spiritual Life and Power' has lifted humanity 'Upward and Onward' from the beginning until now. All this past history teaches us to expect it to continue to elevate man and improve his condition in the future; no matter what kind of relapses one may take; the end must be ever the same. This conviction is necessary for mankind in order that we may not be borne down and faint under our trials and sufferings. It is vitally necessary to us as individuals, as well as nations. Life must be fortified by a strong faith in the happy outcome of all dark experiences; and the glorious victory in all life's struggles, else we could not go on.

"Such is the 'gospel' we must preach; that man shall make Progress, no matter how great may be the present relapse and ruin. That above and beneath all life's wreckage there lies a 'Power' that is forever making for higher things and nobler life for man."

Selected

Now Is the Accepted Time

Never was there a time when the tides of religious thought and feeling ran so strongly in the direction of the interpretations of Christianity which Unitarians have for three generations advocated. All about us are crumbling orthodoxies, dissolving despotisms, and inexperienced liberties. War has dealt shrewd blows at cant of every kind. It has made ridiculous a religion of empty verbalism. Never have sanctified authorities and methods been so tested as they are to-day. Men have learned to discriminate between true and false. Outworn superstitions and hypocrisies are being sent to the scrap-heap. The old credulities have been weighed in the balance and found wanting. Some people think that everything is going to ruin. Others are anxious to prop up this or that part of a falling structure. Unitarians can, however, greet the questionings of the new age with confidence and cheer. The downfall of the old bigotries only gives new dignity to the fundamental principles of a reasonable and spiritual Christianity.

Any Unitarian church that is not to-day growing in influence, in numbers, and in resources ought to make prompt and searching inquiry into its shortcomings. There must be something radically wrong about its ministerial leadership or its business methods or its social sympathies or its missionary zeal. If in days like these our ministers and people are timid or slothful, we shall go into bankruptcy along with the discredited orthodoxies. There never will be a more convenient season or a more responsive world than there is today. The winged hours rebuke our inertness. A cowardly postponement of duty is infidelity to a great trust. If the seed of our sowing fails to spring up and bear its appropriate fruit, the fault must be in ourselves. The seed is good and the soil is ready. In ourselves is the untimely frost that delays the harvest; in ourselves the dullness of spirit, the dimness of vision, the sluggishness of conscience and will. We carry an interpretation of life that means in these critical

days light, liberty, and courage. We bear to a world where minds are distracted and hearts are bleeding a healing and transforming message. Why should another sun bear witness against us for our sluggish steps and careless hearts? Why must our dilatory habits defeat the good impulses which are still active in us, though too often under the bondage of our apathy? There is no foresight which leads so surely toward a fruitful future as a faithful present. Shall we not arise to the call of the hour, get rid of our provincial views and methods, put off our pinched, irrelative way of doing things, put on more generous ardor, not for self-aggrandizement of any sort, but for the blessed privilege of serving our fellow-men, our country, and our God?—*Samuel A. Eliot.*

The Drafted Man the Better Soldier

From a comparative estimate of the volunteers and men of the draft in war service comes a surprising and interesting fact. It is indicated by the remark of a civilian worker in a camp to another that the later men were much more satisfactory to work with than the men who had volunteered; as a whole, they were better men. The question why was not very clearly answered; it mainly consisted of further statements of better co-operation, more receptivity, better-natured intercourse, and compliance with request. The other men were offish. An infantry major gave the explanation when he said that the qualities that led men to volunteer were those which prevented them from attaining effectiveness in mass discipline. Choice, self-determination, by the individual, have to be subordinated when many individuals work together. Common ends require giving up of personal preferences. Volunteer efficiency breaks down, where it is not completed in regular and required performance. No business, no organization, could succeed, if individual freedom, reliance on sense of duty, were the only principle.—if time-clocks were done away with and rules were not strictly enforced. Is it any wonder that churches and Sunday-schools make such

a feeble showing compared with week-day organizations? Nobody but the minister *has* to do anything, and so nobody but the faithful few whose consciences are time-clocks can be relied on to do anything, always excepting the organist and the choir and the sexton. They are paid; they have to be on hand, so they are on hand. The drafted men are coming in for their due. They won the war. No war can be won by any others than all, equalized in obligation and dignified by authority. The weakness of free churches is that duty and conviction meander rather than march. Why should the go-as-you-please method, the lax just-as-you-like spirit, come to more here than elsewhere? When will responsibility in leadership be backed up with authority and system in churches? Until they are, the largest liberalism will continue to exhibit the anomaly of the scantiest constituency.—*Christian Register*.

The Reason She Gave

Though this story is not a new one, it has never appeared in print. It commemorates an event that is now far in the past, but the story is always a good one. The Rev. John Howland Lathrop, at the time of the story, was pastor of the First Unitarian Church of Berkeley, whence he went to Brooklyn to be pastor of a Unitarian sanctuary in the City of Churches. *The Wasp* recently made mention of the fact of his presence in California, on a lecturing tour.

The story:

An old Irishwoman who worked for the pastor in Berkeley was expressing her admiration of the clergyman, who had shown her some courtesies not usual in the life of the average charwoman.

"Sure" she said, "Mr. Lathrop, it's a Catholic priest you should have been. What a fine priest you would make, and such a fame as a preacher—it is not a Unitarian you should be."

"Ah, now, my dear Mrs. —," returned the pastor, with apparent seriousness, belied by the twinkle in his eye, "why isn't a Unitarian as good as a Catholic? You must remember that

when the big fire came to San Francisco, all the Catholic churches burned down, but the Unitarian churches escaped. What can you say to that?"

"Why, that's easy enough," retorted the old woman, quick as a flash. "Sure, wasn't that just proof that the devil takes care of his own."—*The Wasp*.

From the Churches

FRESNO, CAL.—The past month has been one of great interest in the Fresno church.

The annual meeting was held on the evening of March 28th and the event was an enthusiastic "get together" meeting that should be productive of results. New directors were elected and Mr. Maurice Rorphuro was re-elected treasurer. Rev. Thos. Clayton was elected minister for the coming year. The business of the meeting was preceded by a delicious supper served by the women of the Alliance.

Services have been held every Sunday, and increasing interest shown. Mr. Clayton has been interpreting the "Five Points of Unitarianism" in a particularly interesting manner.

The Easter services were attended by the largest number present since the opening of the church—and we hope the interest aroused there will continue.

Dr. Clayton is now devoting his entire time to the church and under his able leadership, it is felt that the church will again reach the high place in the community it formerly enjoyed.

LOS ANGELES.—It's a pretty good sign of interest in a Sunday school when boys of from twelve to sixteen engineer a "Sunday School Frolic" to a successful finish with a large, enthusiastic audience at their "Am-It-Your-Circus," and, besides, like the man in Holmes' poem: "The angels laugh, too, at the good they have done." Bless the boys! Five children were christened at Easter and a number of adults—some of the highest-geared thinkers of the city—were added to the church, and the infant roll has a dozen or more new entries.

The Try-W Club has a weekly meeting with a lesson in dietetics by a mem-

ber who specialized in that study at Simmons College. The girls follow the celebrated Squeers' plan and after the talk proceed to cook their own dinner in illustration of the theory.

The Book Review Sunday evenings continue to be most interesting. One evening was given to Barrie's book, "Echoes of the War." Each of these presentations is followed by discussion and a song service.

The Alliance has reached the century mark in membership and goes rejoicing on its way in the proud consciousness that "Duty performed is a rainbow to the soul." One session was held at Sierra Madre in honor of a famous wisteria vine. The entertainment was the reading of Browning's "Gondolier," with a musical setting by a talented local musician.

The April sermons have been upon the following topics: "Justice and the Peace Conference—May It Do Justly, Love Mercy and Walk Humbly"; "Salvation Through Knowledge—Where There Is no Vision the People Perish"; Easter, "A Resurrected Civilization"; "We grant that human life is mean, but how did we find out that it was mean."—*Emerson*.

PORTLAND, ORE.—Church of Our Father: The chapel was used for three weeks as headquarters for the Armenian-Syrian Drive."

On March 28 and 29 the Woman's Alliance held a rummage sale. This sale netted over \$850. The ladies find this method brings better results and is easier than having fancy work sales, as formerly. It also proves a great help and saving to those who buy.

The Forum meetings have been especially interesting of late. April 6, Dr. Bertha Stewart Dymont talked on her experiences in France, where she established a children's hospital.

April 13th Prof. Chas. Wilbert Snow of Reed College lectured on "The Influence of War Upon Poetry." April 20th, Prof. Mitchell of Reed College will give his views on the "Employment Problem."

Previous to the above, discussions were held upon the League to Enforce Peace.

Mr. Eddy, formerly of Salt Lake City, also Dr. Earl M. Wilber, have each of late been visitors in Portland for a few days.

At a special meeting called April 3, the church voted authorizing the trustees to secure an assistant for the pastor. The usual Good Friday exercises were held, and the Y. P. F. decorated the church for Easter services.

SAN FRANCISCO.—Mr. Dutton concluded his very illuminating series of discourses on the characteristics of Christ on Palm Sunday. His Easter sermon was a well-fortified appeal for a belief in the life after the change we call death. It was a fine service and attracted a very large congregation. On the 27th the pulpit was occupied by Rev. Bradley Gilman of Palo Alto in exchange.

The Good Friday service was well attended and evidenced a fine spirit.

The Channing Auxiliary on April 7th was addressed by Mr. John D. Barry on "The New World Organization." Mr. Dutton addressed the Society for Christian Work on the 14th, speaking on "Mere Literature."

The Men's Club meeting on the 10th was good in point of numbers and very enjoyable. Captain, formerly Judge Graupner, gave a thrillingly interesting account of his war experiences. He was severely wounded in an early engagement, but has apparently made an excellent recovery. Lieutenant Taylor, who lost his leg at about the same time, was also in attendance. It was sixty hours after his fall that he was rescued and taken to the hospital.

SAN JOSE.—We have had intellectual and spiritual feasts in abundance the past month. First came the "Round-the-Bay" conference, which was well attended. Nearly 125 people enjoyed the lunch served by our Alliance women, and the program which followed, was full of interest. Reports from the various societies showed healthy activity.

The main address, "The Challenge of the Times," was given by Rev. O. P. ShROUT, and was enthusiastically received.

The Social Service Convention, held here recently, took much of our attention, speakers of National repute being heard at the various sections. Our church was used for meetings and displays, as were many of the larger ones in town.

Church services have been well attended, our minister giving us sermons that provoke thought, among them being "The Self-hood of the Race," "The Contribution of Unitarian Thought to the Best and Happiest Living," "Our President, and the League of Nations." Easter was fittingly observed with a special service of song, and a stirring address by the minister on "The Resurrections of a Growing Life."

The Emerson class has had talks from Mr. Roland Eberhardt of Stanford University, on his experiences in China: from Dr. M. W. Kapp on "Cell Intelligence," and from our own Mr. Allen. Just now, Mr. Mehta of India is beginning a series of talks on the different religions of India which are sure to prove instructive.

VICTORIA, B. C.—During April the morning service of worship was regularly held. In the evening of each Sunday some layman or laywoman discussed some subject of interest, covering "The Effect of Social Disease on Child Life"; "Stopford Brooke—His Life and Work"; "Health Insurance a National Obligation"; "The Place of Libraries in Social Reconstruction."

On the 7th the men of the church gave a special program, and on the 14th the class in psychology considered "Belief and Faith."

On May 30th Mr. and Mrs. Bowden invite all members and friends to an At Home in the church to mark the close of the two-year pastorate of Mr. Bowden.

Blest be the tongue that speaks no ill,
Whose words are always true,
That keeps the "law of kindness" still,
Whatever others do.

—Marion Bernstein.

Sparks

"Alice seems very liberal in her views." "Yes, and very lavish of them."
—*Boston Transcript*.

"What's the idea of free pews?"
"Well, it gives every one a chance to stay away from church at a minimum expense."

"Mother, do cows and bees go to heaven?" "Mercy, child, what a question! Why?" "Because if they don't the milk and honey the preacher said was up there must be all tinned stuff."
—*London Answers*.

Sandy (newly arrived in Canadian forest land): "Whatna beast's yon?" Native: "A young moose." Sandy: "Och, haud yer tongue! if that's a young moose, I'd like to see ane o' yer auld rats!"—*Punch*.

"What's the difference between capital and labor?" "If I had to work and turn three-fourths of my wages over to you, that would be labor. "Yes." "On the other hand, if you had to work and turn three-fourths of your wages over to me, that would be capital."—*Life*.

Teacher was hearing reading lessons and little Freddy was reading. Freddy: "'I'm havin' a good time,' said Arty." Teacher: "That will not do, Freddy, read that again." Freddy: "'I'm havin' a good time,' said Arty." Teacher: "That is no better, Freddy, you have left out the 'g.'" Freddy: "'G, I'm havin' a good time,' said Arty."—*Ottawa Evening Citizen*.

At a church conference a speaker began a tirade against the universities and education, expressing thankfulness that he had never been corrupted by contact with a college. After proceeding for a few moments the bishop, who was in the chair, interrupted with the question: "Do I understand that Mr. Dobson is thankful for his ignorance?" "Well, yes," was the answer; "you can put it that way if you like." "Well, all I have to say," said the prelate in sweet and musical tones, "all I have to say is that he has much to be thankful for."
—*Argonaut*.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibility the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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—William Ellery Channing.

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God our Father. Man our brother.

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Editorial

The May meetings in Boston have long been a bright and shining tradition, prepared with careful consideration, looked forward to with fond anticipation, and heartily enjoyed by the faithful. They are an observance, but something much more. Conditions are considered, events are discussed and plans for the future are determined. Best of all, perhaps, is the quickening spirit that refreshes participants and inspires to renewed effort.

This year the Pacific Coast has adopted the anniversary and enjoyed its week of renewal and consecration. It has spread its celebration over its large territory, necessarily sacrificing intensity in distributing its sum of energy and giving each section its divided quota.

Its experiment of three conferences within a week,—practically one conference subdivided for convenience,—has proved highly successful and seems to have solved a long-standing, difficult problem.

Briefly stated: On May 14th the Southern Section of the Pacific Coast Conference was held at Los Angeles, continuing to the 16th. In addition to the ministers from the Southern California churches, with the welcome co-operation of a friendly Congregationalist and a Universalist settled minister, Rev. Ambrose W. Vernon and Rev. Earl M. Wilbur participated, the former preaching the Conference Sermon, and the latter emphasizing the Baltimore Sermon and its Results. The attendance was large, the discussions live and helpful and the spirit fine. The Women's Alliance cordially joined in the Conference.

Happiness is increased, not by the enlargement of the possessions but of the heart.—*Ruskin*.

On May 18th the Central Section Conference at Oakland began by a religious service conducted by Rev. C. S. S. Dutton, the Conference sermon by Rev. Ambrose W. Vernon on "The Holy Spirit" setting a high key. On the following day a surprisingly fine program filled three inspiring sessions. Ten ministers and five laymen, including a woman, participated. The final platform meeting, a jubilee of the centenary of the Channing sermon at Baltimore, and embracing five personal testimonials of ministers who had come from other denominations, was of great interest, and was made doubly valuable from the final word from Dr. Vernon on the advantages and disadvantages of the Unitarian position.

At 11:05 the same evening Dr. Vernon, Dr. Wilbur and Mr. Murdock boarded the Oregon train, and on Wednesday began the conference at Portland, Oregon. The program reversed the order observed in the South, devoting the first meeting to the jubilee and concluding the second day with the Conference sermon by Dr. Vernon. The meetings were of great interest and were well attended. The result of subdivision was the reaching of a much larger proportion of the ministers of the Coast than ever before. In fact every settled minister of the Coast, excepting three, were able to attend, and the separate meetings were tied together, and made virtually one, by two able denominational representatives that attended all three. A fine spirit was manifest in all. The conference was real and manifestly helpful and encouraging

ternal organization which finally took the name of the Improved Order of Red Men. Presumably, back of their moons and their wigwams, their wampums and their councils, there was an element of helpfulness and social satisfaction, for they flourished apace and my friend, being able and eminent as a talking brave, become a high chief, and when a new lodge was to be established he assisted. On such a mission he went to an interior town and at the hotel he met a citizen who knew him well. Impressed by the high-hatted strangers, he asked my friend what it signified. "What are you here for?" he asked. "We are to organize a lodge of the Improved Order of Red Men," my friend replied. "Huh!" rejoined the native. "What this town really needs is an 'improved order of white men.'"

The facetious statement covers a profound truth. The great world need is improved men. If civilization has advanced it is by reason of bettered individuals, and if it is destined to make further progress the end can only be reached through a higher order of manhood. Forms of government, systems of industrial activity, social machinery, may contribute to the end but cannot, will not, accomplish the result. If they are better tools than those we now use we are entitled to them and must not rest till we get them, but we will be doomed to disappointment if we expect them to accomplish the great result. No set of tools, however excellent, ever did a job. It is ever the man that is the essential factor. And this is as true of nations as of individuals. If we succeed in spite of world-wide prejudice and selfishness in adopting a League of Nations it cannot guarantee even peace, and if it is to promote justice and righteousness it will simply be because

I had a friend who enjoyed telling an episode of his active life. At one time he associated himself with a fra-

enough men sufficiently right-minded find it a bettered means to international justice.

Reforms depend upon reformed men. Perhaps the greater need is *formed* men. As we survey the majority of men around us, they seem largely unconscious of what they really are and of the privileges and responsibilities that appertain to manhood. It must be that men are better, and more, than they seem. Visit a baseball game or a movie. The crowds seem wholly irresponsible, and, except in the pleasure or excitement sought, utterly uninterested,—apparently without principle or purpose. And yet, when called upon to serve their country they will go to the ends of the world, and place no limit on the sacrifice freely made for the general good. They are better than they seem, and in ways we know not of possess a sense of justice and a love of right we know not where they found. This is encouraging, but must not relieve us from doing our utmost to inform more fully every son of man of his great opportunity and responsibility, and also of inspiring him to use his life to his (and our) best advantage.

It is so evident that world-welfare rests with individual well-being that we cannot escape the conviction that the best thing any one of us can do is to help to make our fellow-men better and happier. And the part of wisdom is to organize for the power we gain. Now it would seem that the church should be the most effective agency for promoting individual worth and consequent happiness. Is it? and if not, why not? We are apt to say we live in a new age, forgetting how little change of form matters. Human nature, with its instincts and desires, love of self, and the

general enjoyment of, and through, possessions, is so little changed that differences in condition and circumstance has only a modifying influence. It is man, the man within, that counts,—not his clothing.

But it is true that human institutions do undergo great changes, and nothing intimate and important has suffered greater changes than the church. Religion itself, vastly more important than the church, has changed and is changing. Martineau's illuminating classification helps us to realize this. The first expression, the pagan, was based on fear and the idea of winning favor by purchase, giving something to God—it might be burnt offerings, for His goodwill. Then came the Jewish, the thought of doing, rather than giving. Righteousness earns God's favor. The higher conception blossomed into Christianity with its trust in the Love of God and of serving Him and fellow-man, self-sacrifice being the highest expression of harmony with Him. Following this general advance from giving and doing to being, we have the altar, the temple and the church.

The church has changed and is changing. It was founded in tradition and became a heaven-ordained institution through which a part of mankind could be saved. It was the source of authority and became, and still is, a great power. The human spirit expanded and after many centuries there came a protest and a call for reform. The daring of Martin Luther brought the Protestant Reformation and an Infallible Book took the place of an Infallible Church. The Bible was the source of authority. Men read it differently and formed differing creeds based upon it, and the sects multiplied. With much that seems to us now quite unreasonable, noble

truths were accepted and stern virtues and uplifting faith nourished beautiful lives. For eighteen centuries what we call Christian civilization prevailed almost unchallenged, but the spirit of Jesus Christ made little headway. Religion is still marked with surviving features of both pagan and Jewish belief, and daily life falls far short of the best of Jewish exaltation of righteousness and Christian surrender to love and the spirit of sacrifice.

A hundred years ago the rising tide of freedom and trust found expression in a new declaration of independence. Most of the Congregational churches of New England had resented the assumptions of Calvinism and were called liberals. In May of 1819, William Ellery Channing, at the ordination in Philadelphia of Rev. Jared Sparks, set forth their faith in so lucid and convincing manner that it was felt that it constituted a departure, and although disbelief in the doctrine of the Trinity was incidental and unimportant, it was fixed upon as convenient to convict the heretics, and Unitarianism was born. In a way we were cut off. We were not conceded to be Christians, and we had no desire to become an added sect. In church government we were Congregationalists, but we were liberals, and so liberal that we were not considered sufficiently orthodox to remain. We felt very strongly that we must be true to reason as far as reason went, and we believed that we were followers of the spirit of Jesus. We have gone steadily on without much concern for the denomination, for which, as such, we care little. It is admitted that almost all we stood for has virtually been accepted in most of the churches, although the published creeds have not been changed. But the scheme of salvation is nominally

the basis of most of the belief of Christendom. We do not believe it, but we no longer monopolize the liberality of the age. We do not pride ourselves on it, and the burden of our preaching is for what we believe to be free Christianity. We try to do our part in building up the Kingdom of Heaven on earth. We believe in truth and freedom, in right living and in trustful dying. We believe that the world is sound at the core and that our part is to do what we believe to be right and to help God by helping man.

We care little what men are called, or where they go to church. If we do not offer them something they need and they can find it elsewhere, we hope they will go there and get it, but fundamentally there is a greater gap between orthodoxy and liberalism than there is between the Catholic and the Protestant. The Source of Authority with the Catholic is the Church, with the Protestant it is the Bible. With the Liberal, typified by the Unitarian, it is in the heart and conscience of Man. We are a free church, bound by no creed, but led by the spirit of Jesus as interpreted by our reason and moral consciousness. A recent writer has happily phrased our religious attitude. He says, "It is our task: to interpret Christianity in the terms of our own generation, to make faith reasonable to reasonable men." The age in which we live rejoices in being free, but freedom is not all we need. It is of little value save as furnishing opportunity. What it contributes to our welfare depends upon the use we make of it. If we do not combine Faith with Freedom we gain little. Thanks to a long line of martyrs we *have* freedom. What we most *need* is faith. And while what we believe is of comparative unimportance, we must not expect any

good or gain from any make-believe whatever.

It was George Eliot who said: "Honest minds are bound to accept no formula which their whole souls—their intellect as well as their emotions, do not embrace with entire reverence." Theology is being constantly renewed and cannot hold us to old imaginings. Belief, to be of value, must be real, and square up with reason. It is wonderful how much strength and vitality survive in the churches of Christendom when we consider how thoroughly their theological basis is discredited. It shows that worship is a human need and that there is in man a strong reluctance to cast off that which has been helpful.

C. A. M.

Notes

On June 6th, at All Souls Church, Washington, Miss Fay Elizabeth Pierce, the daughter of its minister, will become the bride of Mr. Karl Hilding Beij.

Rev. Dr. W. S. Morgan and family have started to cross the continent in their own car, going leisurely as the spirit moves and gasoline permits. May no punctuation indicate a full stop.

Rev. E. R. Watson, pioneer San Diego minister, and for several years identified with school board affairs, died on May 9th at Paradise Valley sanitarium in National City. He was 68 years old and a native of Canada.

Mr. Watson was formerly our minister at Santa Ana, subsequently assuming charge of the church at San Diego, serving for two terms as a member of the school board and also as its president. He was also president of the San Diego Humane society and for many years was active in humanitarian work and helpful in all causes for community welfare. In poor health for many years he has been steadfast in courage.

In his address at the Portland Conference Rev. E. J. Bowden expressed his belief that it was not the church's duty

to go into the business details of reconstruction but rather to emphasize the social phases. Help to the individuals who in turn will work out the business details was advocated in contrast to the theory held by some religious workers that reconstruction plans should originate in the church itself. The Rev. Mr. Bowden held that the church's aim should be inspirational rather than political.

The ninth congress of the National Federation of Religious Liberals will be held at Longwood Meeting House, Kennett, Chester county, Pa., through invitation of the Society of Progressive Friends. Professor J. H. Holmes of Swarthmore College is president of the organization, and Rev. Chas. W. Wendte, D. D., is secretary-treasurer. Rev. Dr. Vernon is a vice-president. The topics of the sessions are "The Supreme Realities," "The National Tasks that Await Us," "The Nature and Possibilities of Interdenominational Fellowship," and "The Sympathy of World Religion."

Dr. F. J. Klingberg spoke in the Los Angeles Unitarian church on Sunday, May 17th, on "The Relation of Liberalism to Autocracy and Bolshevism." Dr. Klingberg was for six years professor of history in the University of Southern California. He is now connected with the Los Angeles state normal school and the University of California extension work. For the past year he has been special lecturer for the league of nations to enforce peace. This summer he will go to Europe to lecture for the war department on national relationships and citizenship.

Our subscribers are again notified that they need not expect receipts for the payment of subscriptions. If the continued arrival of the *Pacific Unitarian* is not considered sufficient evidence of the receipt of remittance it can be verified by consulting the date indicated on the address label. Postage stamps at present rates are too valuable to waste.

Rev. Chas. W. Wendte will celebrate his 75th birthday at his home in Newton, Mass., on June 11th. He has re-

covered quite wonderfully from a surgical operation made necessary last September, but it will be some time before his full strength will be restored. It is his purpose to spend next winter in California, and if present plans are carried out he and his wife will be with us some time in November. He has never lost interest in the home of his boyhood and early manhood, and he is held in kindly memory by hosts of western friends who join in congratulations at his persistent youthfulness and cheer.

A resolution indorsing the covenant of the league of nations was passed at the business session of the Pacific Coast Conference of Unitarian Churches of Southern California Friday, May 16th.

Rev. J. D. O. Powers, for eleven years pastor of the Boylston Avenue Unitarian church, Seattle, on May 11th tendered his resignation from the pastorate, saying that he was leaving the church that he might take up a ministry which he felt would give him a larger opportunity for service. He said his plans have not taken definite shape as yet. He will continue to fill the pulpit of the Boylston Avenue Unitarian church until July 1.

A Berkeley appreciator writes of Dr. Ambrose W. Vernon: "I hope that his going to be a literary professor in Carlton College, Minnesota, may be only for a reason of rest and renewal, for with such depth of spiritual insight, such discernment between fundamentals and incidentals, such high ideals, generous sympathies, intense convictions and eloquent expression, he ought to 'spend and be spent' in voicing the vital message of the Liberal Faith—in which he is so devout a believer, and of which he is so whole-souled and telling a preacher.

"He doesn't wish to be a settled pastor, so I think he can hardly stay content with being settled as a college professor—for good and all. To 'go about doing good' as a 'prophet of the soul' appears to me his fittest calling."

Dr. Hosmer kindly sends copies of the "*Transcript*" during anniversary

week. The leading editorial of May 22 begins:

A UNITARIAN REVIVAL

It may well be asked what has become of the "decline and death of anniversary week" in view of the enthusiasm which daily attends the meetings of the American Unitarian Association. Channing is dead, Parker is dead, Bellows and Clarke and Hedge and Dewey and Bartol and Ames and Hale and Savage are dead, but the spirit of Christianity in Unitarianism lives on, finding worthy spokesmen still; and it is to be doubted if larger or more enthusiastic audiences ever sat at the feet of our great Gamaliels of the past than that audience which crowded Tremont Temple last night in the interest of the new Laymen's League. The pentecostal spirit is not often associated in the public mind with the Unitarian denomination, but all signs point to its full presence in connection with this most promising movement for the spread of the grace of endeavor.

The report of the treasurer of the American Unitarian Association showed a prosperous year. The churches had contributed more than \$50,000, and the yearly income, including gifts, was more than \$600,000.

On May 22nd, at the Copley-Plaza hotel, Boston, the First Unification Address under the Arthur Emmons Pearson Foundation was given by Dr. Chas. W. Eliot, LL. D., President Emeritus of Harvard College. The three hymns on the program were all written by Dr. F. L. Hosmer.

Former President William Howard Taft was given an ovation when he appeared on the platform of Tremont Temple on May 19 to address the Unitarian Laymen's League. He had previously addressed an overflow meeting at King's Chapel. He urged leaving all other churches alone and reaching out for the unchurched, offering to them the means of feeling the religious spirit and cultivating their relation to God.

W. H. Taft and Rev. Paul Revere Frothingham were appointed fraternal

delegates to the meetings of the American Hebrew Association held at Boston on May 21st and were cordially received and listened to.

The Unitarian Festival on May 21st filled every seat in the large hall at the Hotel Somerset, and another hundred in an adjoining hall. The presiding officer outlined the program of the Layman's League, and then came a spirited discussion of the League of Nations and of the effect of war on American Education.

One pleasant episode of the Boston May meeting followed the luncheon in Bulfinch Place church vestry on May 19th. Rev. S. A. Eliot, D. D., in behalf of hundreds of delegates who have enjoyed the hospitality of this place in the last twenty years, presented to Rev. Christopher R. Eliot a silver tea service suitably engraved for church use. There was also a purse for Mr. Eliot. Mrs. Eliot, Miss Katharine Stokes and Miss Edith M. Jones, the parish assistants.

In his address at the annual meeting in Boston, Rev. Minot Simons, head of the department of Church Extension, said:

"People want a new theory of life, a new and reasonable religious outlook that will give them confidence and strength. Such an outlook we can give. Moreover, they want more life, more abundant life, a more fraternal spirit of co-operation in life. And because we Unitarians glory in the conviction that all life is divine and must be served as such, we are being stirred to our depth to respond to this world-wide cry for life. Every Unitarian church is a center for such a spiritual response to the great world's needs."

The birthday of William Shakespeare was celebrated at Stratford-on-Avon on April 23, and many features which were suspended during the late war were revived. Shakespeare will hold the boards at several London theatres this season, and twelve committees are already at work helping to carry out Mr. Ben Greet's scheme for presenting Shakespeare at suburban theatres to audi-

ences composed entirely of school children. Performances have already been given in five districts.

Let us not be cast down. There are other lands and other denominations where church attendance is not to say encouraging. The *London Christian Life* says:

A Baptist lay preacher walked two and a half miles each way through the snowstorm of Sunday evening in order not to disappoint the congregation at Frithsden, near Berkhamsted, where the Baptist service is the only one in the village. His audience consisted of two people.

As long ago as 1911, we believe, the Rev. F. L. Hosmer wrote a hymn of which a copy just now reaches us, accompanied by a musical setting which should be welcomed in choirs and places where they sing. The composer is Mr. W. J. Cattell, a member of the Great Meeting, Leicester, who will gladly supply copies at a nominal rate. Some of Mr. Hosmer's lines would almost appear to be prophetic; we quote three of the five verses:—

Hear, hear, O ye Nations, and hearing obey
The cry from the past and the call of today!
Earth wearies and wastes with her fresh life
outpoured,
The glut of the cannon, the spoil of the sword.

Then, then shall the empire of Right over Wrong
Be shield to the weak and a curb to the strong;
Then, Justice prevail and, the battle-flags furled,
The High Court of Nations give law to the world.

And thou, O my country, from many made one,
Last born of the nations, at morning thy sun,
Arise to the place thou art given to fill,
And lead the world-triumph of peace and goodwill.

—*The Inquirer, London.*

Everything that is true is God's word, whoever may have said it.—*Zwingli.*

Wondrous is the strength of Cheerfulness; altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly Joyous; a spirit all Sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

Contributed

[For the PACIFIC UNITARIAN]

In Memoriam—Helen Kreps

To see perfection—oh! the thrill of it!—
 To view rare Beauty's growth in this grim
 world;
 To watch a perfect life—the will of it!—
 The upward flight of spirit with wings unfurled;
 To sense the contrast of a soul all noble,
 With all the sordid seams of earthly trouble!
 Ah! such a soul too early hastens home!
 —E. W. M.

The New Alignment

By Richard Warner Borst

The past quarter century in America may well be described as the Age of Class. By this we mean that period in which capital, imbued with a vigorous interpretation of duty in terms of class consciousness, arrayed itself against a similarly indoctrinated group composed of the so-called workers. It seemed as if the only way to settle disputes between these two antagonistic elements of society was to draw the issues of disagreement as clearly as possible with a view to fighting things out with little or no reference to the justice involved. For each class assumed that the other had no power to make trustworthy analysis of the current problems of distribution, production, education.

In so doing members of each of these warring bodies but carried out in manifold ways the spirit and method of the denominational Church. And the Church in turn but assisted in blowing the embers of strife to flame through conducting each denomination for itself, evangelistic propaganda which, instead of contributing to the peace and well-being of communities, made bedlam in remote villages, divided families, engendered bigots without number and retarded the development of a homogeneous society on which alone might be set up a democracy capable of expressing a dignified and worthy spectacle for nations not so instituted.

Education also, up to a comparatively recent time, made its contribution to a situation momentarily growing more and more insupportable. The traditionalist in education held a strangely snob-

bish attitude toward all training which had not a distinctly professional implication. A trade was a trade and nothing more and the tradesman was to acquire his knowledge and his skill in manual arts utterly without the discipline and breadth which cultural courses had in store for him. It was not recognized that all professions originate as trades. Nor was it realized that such dignified and highly respectable callings as the law had once been scorned as thoroughly and intolerantly as the humblest of occupations. Hence there grew up in the minds of men living only a short time ago a concept of an educated class as definite and as circumscribed as the definitive mind might wish to hold. A man was educated if he had been through a certain set of prescribed studies, whose acquirement had covered say eight or twelve years of carefully directed mental effort. The man of equal ability and value to the community who had not done so did not dare speak of himself as educated, though the term "well read" might be applied to him by his friends and associates. Consequently another caste cleavage was created, on the one side of which stood those in whose homes hung elaborately framed and elegantly engrossed diplomas presented by this or that institution of "higher learning". It is no wonder then that the professor became as unintelligible and uncomfortable an element in the mass of men as the proverbial thorn in the side. And since he was such an uncomfortable element, what wonder that the man in the street found himself a source of discomfort and dismay to the scholastic?

It is a pleasant phenomena to observe that this widespread disseparateness of the great human family is decreasing and that a spirit of cosmopolitanism is taking its place. There will always be shades and shades of men, spiritually and psychologically speaking. Temperament, that mysterious though powerful factor in shaping individuality in men and races, cannot but continue to add to the variety and the spice of life. But today every man seems to be yearning for the ability to leap over the petty circumscriptions of these various manifestations of caste, whether of religion,

means of livelihood, or party, and to imbibe something of the spirit and power of all the arts and labors of the various brotherhood of humanity. The modern mind refuses to contemplate one facet of the diamond only; rather, every man travails earnestly that the whole irradiant jewel of actuality may cast its multitudinous colorings against his spiritual retina.

II

These new impulses are by no means universally felt or expressed. Indeed, to the superficial observer, they are known to but a comparatively few. It may appear to many that the age of specialization in which we live has the opposite tendency,—to make each mortal even more limited and uninspired than ever before. This would be a sound judgment were it not for an interesting paradox which appears here to set the optimist on his way rejoicing. For the more a man specializes in his own small world, whether he be a tradesman, a day laborer or a professionalist, he must reach out into the various, the infinitely various, sources of knowledge if he is successfully to meet the hard requirements of that specialization. There is a science of shoveling coal. There is a science of carrying pig iron. There is a science of spading gardens, of folding advertisements for mailing, of digging ditches. And the specialist in these lines, though he may never have seen the inside of a laboratory, must consciously or unconsciously imbibe the spirit and habit of experimental science if he would make his specialization effective. So integrally bound up are the laws of the universe with each other, that to know one or two of them well means that the student, however obscure and humble he is, according to traditional standards, must know well an infinite number of ramifying and relevant principles if he would make the focusing of his powers at all significant.

Thus it is that the specialists have found that their little specialties were but minute keys which they have inserted into the lock of the great door of truth. And, suddenly opening the gate thereof, they stand blinded and amazed at the vistas, generous and alluring, that spread before them.

And since more and more men and women today are specializing, so more and more men and women today are catching the vision of Aristotle, of Galileo, of Roger Bacon, of Columbus. Though there be few today, there will be a multitude tomorrow who dream the new dreams.

The most hopeful sign of all is the refusal of the new leaders to address their theses to any one segment of the group. The modern poet, rather than indulge in the trite allusions of Greek, Hebrew or Scandinavian mythology, has cast aside the inhibitions of formal versification, and chants in freedom and power the prophecies that stir his soul. The spirit of Whitman has seized upon them all, and for this reason a new age of poesy is upon us: that interest in poesy being indeed type and symbol of the latent desire among all of us to identify ourselves with the whole magnificent spectacle of life. So also the leaders of this new and inchoate tendency, though they may not be poets as we have thought of poets aforetime, address themselves to the entirety of mankind. Wilson at the peace conference proclaims what he conceives to be the aims and ideals of the plain people, meaning by that, not the self-styled and self-conscious proletariat, but the normal, every-day sort of person who looks and acts as near as possible like his neighbor across the street, and whom we have hitherto designated as mediocre. In short, it is this splendid faith in the mediocre person that "has transfigured you and me" so that the essential sublimity of all honest and sincere living casts a light on every countenance such as never shone before.

And it is just because of this refusal to truckle to any one party, this distrust of class, this repudiation of provincialism in the larger sense, that has given the new leadership its prestige. We are done, for the time at least, with backyards and board fences. We demand what has always invited us,—the Universe.

III.

The promise of the future, more specifically, is working itself out in the revision of university standards. The revolutionary tendencies appearing in

Columbia's opening her doors to students on the basis of their potentialities regardless of formal prerequisites, the spectacle of highly trained psychologists working at manual tasks alongside swarthy sons of toil in smoky factories in order to enunciate in due time principles of scientific management; the desire of the employer to know the feelings and aspirations of the least of his wage-earners; the orderly retreat of capital before the onward rush of an enlightened and determined laboring personnel; all these symptoms indicate the grappling, on the part of all factors and influences in modern civilization, of the law of unity. The Church, while remaining in many respects dogmatic and schismatic as of yore, dreams of a league of denominations, each denomination autonomous, of course, but each intent on the "one far-off, divine event." Politically also, the small capitalistic farmer joins hands with the non-capitalistic toiler, while merchant and consumer, though in many respects refusing to be reconciled, vaguely discern that there is indubitably something in the opposition's viewpoint. Not long ago a successful middle-man remarked to the writer that he was aware of the relativity of his position, implying that, like John the Baptist, he could not but recognize the legitimacy of his "decreasing" while the new distribution through governmental ownership and operation of communal warehouses "increased". The souls of men are in a state of flux, and the rivers of truth bear them safely onward, if they but allow the tide to carry them, "somewhere safe to sea".

IV

Finally, there is dawning, as a spiritual background for all this wonderful shift and change, a new and vivid concept of the Godhead. The throne of Jehovah may be empty, and the angels may have ceased their choiring so far as many are concerned. But somehow many feel within them a strange, an almost mystic "pull", to use William James' pregnant expression,—a pull as if some centrifugal force, reaching deep into their very hearts, were holding them fast to the eternal verities. God

walks among his worlds and is man's friend.

As for Jesus, the ancient Master, it must be admitted that certain critical studies called the higher criticism have had an effect of taking him out of the category of the things to be literally worshiped. But in the place of this is coming to us all the belief that we may safely and truly worship that better part which is in every man,—the potential Christ living in us all. To this potential Christ every earnest being instinctively bows down. His worship may not express itself in formal genuflexions or symbolic ritualism, but it is none the less religion when it works itself out righteousness. So that it may be truly said that the new worship is the worship of mankind's latent divinity, and that hymns and psalms in this new religion are less esteemed than Good Will expressed in scientific, though warm and pulsing, Brotherhood. Is this not a worthy basis for objective service and progress? Is this new "theology" not as inspiring, as joyous, as comforting, as productive of good works as any that ever was?

So a reconciliation of ancient and apparently hopeless antagonisms leads us out into the new age. Our children are safe and secure if we nurture them in the shelter of its enfolding wings. There will be wars and rumors of wars, "new wars" as Carl Sandburg has it. There will be abominations in many a holy place, but the hour draws nearer, if not near. The price of peace in the ultimate sense is the cultivation, in the souls of all, of the greater tolerance, and the conserving in life of all memories and experiences, however varied and contradictory, so as finally to make some slight contribution to the last great synthesis kept through the eternities in the mind of the Creator.

Miracle

Yesterday the twig was brown and bare;
 Today the glint of green is there;
 Tomorrow will be leaflets spare;
 I know no thing so wondrous fair,
 No miracle so strangely rare.
 I wonder what will next be there!

—L. H. Bailey.

Events

Pacific Coast Conference, Southern Section

"The best conference I ever attended," said a conference expert. "A very satisfactory conference," added a conservative critic. "One of the marked features," remarked another, "was that the program was carried out as scheduled, because the speakers were ready for their assignments." Each session of the three-day conference was of value. The attendance was unusually large and a goodly number of *men*, too.

The session on Religious Education, under the expert direction of Mrs. E. Stanton Hodgkin, was helpful to those present and would have been even more so to the thousands of people who needed to hear plain truth, but who stubbornly ignore the vital necessity of such education. Dr. E. M. Wilbur gave a vigorous plea for the co-operation of the home with the Sunday school. The school, many times, does much for the child, but could do much more if the home laid the strong foundations and helped in the building of the upper stories.

The Alliance session was full of practical plans, proven and to be proven. Delegates were present from six churches. Santa Barbara reported 40 members; San Diego 50, busy in church activities; Long Beach 33, busy in Red Cross and church work, and greatly aided by tourists who bring zeal from their home churches to help a church of their faith, even in their playtime. Redlands has 23 members, "doing good work"; Santa Ana, pastorless, has 20 enrolled and at work. Los Angeles has 110 members and a vast amount of Red Cross and other relief work carried on; Pomona reported interestingly of its work. The work, growth and prospects of the Maternity Cottage, the pride of the local Alliance, were presented by its enthusiastic, devoted president. A new member, Mrs. Everett R. Perry, gave an excellent brief address on "Unitarianism as Seen by a Self-Discovered Unitarian." A tribute to the life work of Mrs. Abbie A. Peter-

son, past Vice-President of the National Alliance, was given by the Pacific Coast Director. The greetings of the women's society of the First Universalist church were most happily presented by Mrs. Nash, wife of the minister.

The platform meeting of the evening was given up to the consideration of: "Theism is the consecrated will to co-operate for ideal ends; Atheism is the lack of it. Is this a satisfactory statement of religion?" Dr. C. E. Nash, minister of the First Universalist church, termed religion "the forward movement of life." Dr. Carl Patton, minister of the First Congregational church, spoke as an open-minded liberal would be expected to speak; and Rev. H. B. Bard, minister of the San Diego church, emphasized religion as vital in the world-reconstruction now going on.

One unique session was the men's dinner (no ladies) and after-dinner speeches on matters pertaining to the Laymen's League movement. One of our local members attended a meeting in this interest at Springfield, Mass., and brought back enthusiasm,—"so one candle lighteth another, nor grows less." Two judges and other notables also helped light candles. Further details of the local branch will appear in subsequent issues of the *Pacific Unitarian* after reports are received from a recent meeting in New York City. The men have set their goal at 110 members, to match the present enrollment of the Woman's Alliance. But Unitarian men, anywhere and everywhere, have their club work cut out for them if they equal the sister society, the best organized and the most vital branch of Unitarian work for years when the other divisions were sleeping at their posts. Thanks be the dawn is here. They are all awake and marching on.

If you would cease to dislike a man, try to get nearer to his heart.—*Sir J. M. Barrie.*

I find the great thing in this world is not so much where we stand, as in what direction we are moving.—*O. W. Holmes.*

Central Conference

The session of the Central Section of the Pacific Coast Conference, held at the Oakland church, was confined to one session on Sunday night, May 18th, at which the Conference sermon, as part of a religious service, was the feature, and three sessions on Monday, the 19th.

Rev. C. S. S. Dutton conducted the services and the sermon was by Rev. Ambrose W. Vernon, for the past ten years minister of the Congregational church at Brookline, Mass., at present supplying the pulpit of the Berkeley church, and soon to accept a professorship at Carlton College, Minn. Dr. Vernon, with rare courtesy and willing self-sacrifice, consented to a service involving a somewhat exacting activity. Being under engagement to preach in New Jersey on June 1st, he consented to preach the Conference sermons at Los Angeles on May 14th, at Oakland on the 18th, and at Portland on the 21st. As he must be in the Berkeley pulpit on the 11th, 18th and 25th, it necessitated railroad travel. Incidentally, he took part in a second day of each conference and it is impossible to express how great was the service he rendered. His appeal was irresistible. Of deep religious conviction, but fearlessly free and unfettered, he emphasized the truths of the spirit with eloquence that thrills as the sincere expression of feeling.

The incident of Paul's Pentecostal testimony to the Spirit of the Living God was most forcibly used to show the very heart of the religion of Jesus and the receiving of the spirit and being led by the spirit was made to transcend all else in a way that made the sermon nobly fitted for conference influence.

The attendance was good and the attention given to the impassioned appeal was fine testimony to its recognized worth.

The first session of the Conference proper was a reverent devotional service feelingly led by Mr. William Maxwell, a lawyer pursuing a course of study in our School for the Ministry. At ten A. M. Prof. Wm. H. Carruth, President of the Conference, made a brief ad-

dress, concluding with a most interesting account of the meeting at Springfield, at which he was a delegate, and of the Unitarian Laymen's League, which was so encouragingly launched. The reports, on behalf of the Treasurer of the Conference, *The Pacific Unitarian* and the Unitarian Headquarters, were all brief and satisfactory. Twenty-one societies had contributed and nine had so far failed to respond, so that about \$80 remained to be raised to secure the required reserve to provide for ministerial delegates' expenses to the general meeting in 1921.

The Pacific Unitarian was out of debt and had, in addition to a small cash balance, a liberty bond for \$500. The Unitarian Headquarters had been increasingly appreciated.

The first paper was read by Rev. Thos. Clayton of Fresno, the subject being "Our Unitarian Message for the New Age." It will appear in our August issue, in whole or in part.

The Alliance luncheon fully sustained the high reputation enjoyed by the ladies of Oakland. The afternoon session was introduced by an address by Miss Lucy Ward Stebbins on "Education and Religion"—thoughtful and sympathetic, and full of suggestion. In illustration of the value of personality she read several remarkable tributes by students of the University to Professor Henry Morse Stephens.

Rev. D. Charles Gardner, chaplain of Stanford University, read an admirable paper on "Religion in a Modern University," telling of the remarkable success of the Stanford Memorial church, of which he had charge for 17 years. Strictly undenominational, it had been harmonious and happy in all its experiences. No word of criticism or complaint, and with no breach of good manners on the part of any of those who had officiated. This paper will appear in a future number.

Mr. Paul F. Clark, a lawyer of San Jose, read a well-considered paper on "The Church and the Problems of Today," and Rev. Chas. Pease followed by a brilliant paper on "Our Duty of Survival,—preceded by some very per-

inent suggestions on things not to be forgotten.

Mr. G. H. Meredith, who had traveled far and in reaching his destination belated by obstacles overcome, read from a fine poetical composition, "The Doubter." By an amusing event it was on the program (from a telephone announcement of title) "The Daughter," but Thomas suggested the right title, which had suffered the she change over the wires.

Discussion had judiciously intermingled with the good program, and the papers were all appreciated. A dinner for ministers, set at 6 o'clock, had been extended to include the participants, and the wives of each. After dinner the accidental presence of Rev. Alfred W. Martin of New York added greatly to the interest, and by answering many friendly questions, a good deal was learned of the work of the Ethical Culture Society and of Felix Adler.

In the evening a platform meeting concluded the conference. It was specified an Anniversary Jubilee—a celebration of our centennial. Rev. Earl M. Wilbur, D. D., who has somehow been accepted as the historian of all things Unitarian, read a paper on "The Baltimore Sermon and Its Results." It was a feat of condensation, for what would have easily made a volume was outlined in thirty minutes. However, we knew more than we could previously have claimed, and the rest we were led to imagine.

Then followed a symposium wherein five ministers, all of whom had come to us, from various directions, undertook to give testimony. They all responded to the question, "How I Became and Why I Remain a Unitarian." On an average of ten minutes replies were made by Rev. W. S. Morgan, Oliver P. Shrout, Charles Pease, Clarence Reed and C. S. S. Dutton. They were delightfully varied and very illuminating. They also justified the faith of the program-builder that good faith would be kept in expected brevity, and space was left for what was coveted as a final word.

Rev. Dr. Vernon very happily and suggestively spoke on "Advantages and Disadvantages of the Unitarian Posi-

tion." He began by recounting a few of the disadvantages. The name smacked of theology and few people cared anything about it. It assumed to speak of the Nature of God, and of that no one really knew. It was in its origin negative. Its advantages were, however, really great. It did not represent any make-believe. It was a protest against the unreasonable, and there was a presumption of the genuine. It was an assumption of real religion, for Unitarians were quite generally workers for public good, and being leaders they would like to be popular and would not choose to belong to a body insignificant in numbers if they didn't feel they had to. The Unitarian view of the Bible was an advantage. It made room for other Bibles and did not limit man to one book. Its great advantage was that it brought the utmost freedom, and did not encourage men to say that they believed anything that they followed by mental reservation. It was progressive and welcomed all truth from whatever source and wherever it led. It was a religion of trust and real faith, where man could go forward toward God fearing nothing.

Very inadequate is any caught memory of heartfelt words, spoken by a man honest and earnest, but the impression left on all was one of gratitude that men of true religious feeling and profound faith find themselves in sympathy with what we stand for,—or of what at our best we can stand for.

Before the adjournment of the Conference resolutions of affectionate greeting were sent to Rev. H. E. B. Speight in France (now Captain and Chaplain), Rev. Bradley Gilman at Boston, and to Rev. W. D. Simonds of Spokane, formerly of the Oakland church. To the American Unitarian Association in the midst of its annual celebration at Boston, messages of greeting, good-will and hope were sent over the wires.

Happy is he who, freed from all illusion, shall reproduce in himself the celestial vision. By the uprightness of his will and the poetry of his soul, shall be able to create anew in his heart the true Kingdom of God.—*Ernest Renan.*

The Portland Conference

The Northern Section of the Pacific Coast Conference followed at the shortest possible intervening recess for the transportation of the bodies of the participating spirits. Before midnight of the 19th three of us were more or less unconsciously being shot north. The next day was pure delight. We skipped back and forth from bank to bank of the merry Sacramento as it threaded its semi-devastated canyon, finally leaving it for the meadows and hillsides that bound majestic Shasta. A day of brilliant sunshine, a foreground of restful green of every hue, and the grand mountains from rapidly varying points of view, finally looked back upon from the slowly-gained heights of the Siskiyou. Then a short tunnel and a complete change of scene and the wonderful valley whose floor we soon reach. And so on, through the fruitful stretches that lead us ever north till night closes down on our unaccomplished journey. All night we keep our course and our speed, but early morning finds us almost down the Willamette, and Portland is reached. The better part of the day remains, and it is well used if chance is offered to go up the Columbia on the magnificent highway from which we look down on the great river 800 feet below, and pass the succession of lofty falls that leap from the plateau to the south. To the right Mt. Hood lifts its lovely bulk and to the left St. Helen's, its symmetry and rose-tinted loveliness. A wonderful combination of beauty and of grandeur.

In the evening, at the church which forty years ago stood in the edge of the forest, now in the midst of sky-scrapers, we gather for the Conference sermon, followed by a good review of "Our Mission in the Present Day," by Rev. Andrew Fish of Eugene. Rev. Ambrose W. Vernon follows in a most significant extemporaneous address, in which he unhesitatingly admits that in the attack made by Channing on the theology of his times Unitarianism has won the day. In the last twenty years he had not heard a trinitarian sermon—Calvinism is dead. Not a representative Presby-

terian church defends it. The theology against which Channing protested has gone. The deity of Christ is seldom preached. The churches holding to any part of what was then considered orthodox have not long to retain it.

This being the case, it seems a natural question to ask if continued life is necessary? If the battle is won, why go on fighting? But there are at least two reasons for going on. It is worth while to show that a church can exist and compass the great principles of natural religion such as are expressed, for instance, by Micah: "To do justice, to love mercy, to walk humbly, etc.," without belief in a saving Christ. And especially is it worth while to stand for freedom and for progress. To contend that religion is finished, that no new truth has been revealed for 1900 years, is fatal. No less than in science and in all forms of thought, religious truth must progress and we must follow it firm in faith, even if it takes us away from Galilee. He had heard a Congregationalist lately proclaim that the greatest heresy in thought was a lifeless orthodoxy.

On Thursday morning the business session was very brief. The general reports made at Oakland were repeated and a committee of resolutions was appointed. Wm. H. Gorham, acting president of the Conference, who had been a delegate at the Springfield meeting, made an excellent opening address. Rev. E. J. Bowden of Victoria made a thoughtful address on "The Part of our Church in the Social Reconstruction of Society," which was briefly debated.

After luncheon some of the practical questions of the time and place were considered. Mr. Murdock spoke on "The Future of Our Cause on the Pacific Coast," and Rev. N. E. Baker of Bellingham spoke on "The Future in the Pacific Northwest." After brief discussion, Mrs. Ralph W. Wilbur, district director of the National Woman's Alliance, spoke spiritedly on "The Work of Women in Our Churches," at the close of which Mr. Gorham courteously surrendered the chair, and Mrs. Wilbur drew out reports from the women delegates present as to what had

been accomplished at Victoria, Seattle, Eugene, Salem, Portland and elsewhere. At 4 o'clock Professor Joseph K. Hart of Reed College spoke on "The Community Church," and what could be done to increase and develop the community spirit, so that America might become fitted to contribute to the great international community for which we yearned its full share.

The day was a very full one, including in addition to the set subjects, several discussions originating from the floor, and a brief consideration of the hoped-for revival of the Salem church, brought forward by two stalwart members of the church who besought the sympathy of the Conference. The fine Conference concluded with a most impressive service of prayer and song conducted by Rev. John C. Perkins, D. D., and culminating with Dr. Vernon's Conference sermon on "The Spirit of the Living God." Before adjournment the following resolutions were unanimously adopted:

Resolved, That the Conference proclaims its loyalty to the principles and aspirations that underly a League of Nations and expresses its ardent hope that the United States of America will unselfishly do its part in this effort to promote world peace and the common good.

That this Conference has heard with great interest of the appointment of Rev. Minot Simons as Secretary of Church Extension for the American Unitarian Association; that we assure him of our co-operation, and look forward to an early visit to these churches.

That we have listened with pleasure to the report by Mr. W. H. Gorham, who attended as a delegate the meeting at Springfield, Mass., at which the League of Unitarian Laymen was organized, and that we ask each one of our churches to establish a chapter of the League.

When Jowett, of Balliol, had reached the age of sixty-five, he formed his final ambition: "I wish my last years to be employed in work which may help men and women to be happier." An admirable ambition to plan at sixty-five—or at any other age.

Acknowledgment

Spokane, May 20, 1919.

My dear Murdock:

I received a telegram conveying the kind greetings of the Unitarian Conference assembled in the Oakland Church just as I was hurrying away to a wedding, and when I returned it was too late to send answering wire. May I say, therefore, by letter, how much I appreciate the thoughtful kindness that prompted sending the message? It is good to be remembered, and especially by friends I hold in such dear esteem. I think no true Californian ever forgets the Golden State, or its people, no matter how well he may like the home destiny has made for him elsewhere. As you may have opportunity, please express to all friends my appreciation of their thoughtful greeting.

Ever faithfully yours,

W. D. Simonds.

Impressions of a Traveler

Chas. A. Murdock

When one has opportunity to vary surroundings he is apt to either see new things or see old things from a new angle. Little really novel is to be expected when former routes are retraced, but new combinations present widened experience. In my journey north, for instance, for the first time I was accompanied by a brace of Doctors of Divinity. One was extremely sophisticated, completing his sixtieth trip over "the Road of a Thousand Wonders," while the other was delightfully fresh, never before having seen any of them. Again, from mixed motives, we chose to travel in the tourist class, and found it a successful experiment. In these days it is worth while to effect a saving of one-half if it costs practically nothing to do it. We were called upon to sacrifice very little and nothing that affected our actual comfort or self-respect, while we were a little more free in minor observances. For instance, we might not have felt perfectly at liberty to forage for a picnic luncheon when the train paused for a few moments near the head of the valley. It would have been a bit more noticeable in a Pull-

man of the latest model if the Dean had brought his bag of Saratoga chips, followed by the Doctor and a bakery cake, and the Secretary with a bag of oranges. We generally paid the same tribute to the same Pullman diner as did the strictly first class, but we enjoyed the result of our independence in our unconventional performance. What we forfeited was difficult to see and did not diminish what we enjoyed.

One never tires of the delight of following along the upper Sacramento, with its eighteen crossings and 18,000, more or less, pictures with beautiful foregrounds of flowing water and tossing green, with gleams of dogberry against wonderful backgrounds of serrated peaks or rolling hills. And then Shasta, always impressive in its majesty and full of kindly companionship. This year it was singularly beautiful and won the heart of the delightful companion we were privileged to introduce. And when at last we left it behind it was but a brief bit of tunnel darkness that totally changed the scene and brought the fascinating descent of the Siskiyou into the string of valleys that stretch to the Columbia. Each section of the road has its tradition. Mossbrae Falls are lovely, but the springs at Ashland and even the apple juice that generations of Powells have served to thirsty travelers are not to be overlooked or to remain untasted.

Two nights and a full day and Portland-on-the-Willamette is reached early in the morning. Until night the kindest of friends give us of the best. Two of us were shown one of the most wonderful and beautiful sights in the world. I had seen the Columbia river, noble stream, but very little of the Columbia highway, unequalled in location and as an example of road building. The Columbia in finding the sea through the Cascades cut no narrow gauge, but a broad highway. Its southern bank now bears against a high plateau from which in ten miles as many streams plunge to its level, so that we have a succession of impressive falls. Multnomah Falls, of considerable volume, is 360 feet in height. The highway gives direct view of these and for much of its distance

one sees at his left hand the shapely shoulders of Mt. Saint Helens, and at his right Mount Hood, beloved of all Oregon.

The Conference, with its four strenuous meetings, is specifically treated elsewhere. The general result was very good, but it was felt that it would have been more humane not to spread the good quite so thick. Human limitations are to be respected, and the endurance test should not be too stiff. But all survived and were grateful for the experience.

One interesting episode of the meeting was the attendance of two veterans of the Salem church, who came to plead for its revival. They represented the faithful who were ready to stand by, the class, nowhere very large, who will attend the church whether they admire the minister or not. The special relief of Salem could not be accomplished from the floor, but their interest was encouraging, and their purpose will be sympathetically considered.

Another pleasant episode was the impressive and inspiring manner in which the opening religious service was led on Thursday morning by Rev. T. L. Eliot, D. D. It was a benediction of the holy spirit.

It was a happy thought or circumstance that left the Conference Sermon for the final word of the Conference. Dr. Perkins conducted the service with great dignity and feeling, and it formed a beautiful setting for the central thought impressed—the spirit of the living God as the all-important thing in religion. Dr. Vernon's words formed a most fitting valedictory of a remarkable conference, occupying six days, held at points involving 1250 miles of travel, and at which but three ministers in the great territory covered failed to attend. It was felt to fully justify the hopes of those who devised the methods of overcoming the difficulties involved.

SEATTLE.—The Conference concluded, Drs. Vernon and Wilbur turned their faces southward to meet other duties. The Field Secretary felt the opportunity to visit some of the churches of the North was not to be overlooked. On the morning of Saturday he proceeded

to Seattle, the Wonder City of the Northwest. Unless Rainier vouchsafes to visibly smile the trip is not especially attractive. It begins impressively by crossing at first the Willamette and then the Columbia, and then follows down the north bank, but on a dull, cloudy day the threading of the cut-over section reveals little of charm. Tacoma awakes us to the present, and prepares for the marvelous combination of enterprise and realization with original shabbiness. The old and the new hardly harmonize, but destiny is manifest and a great city is being born. One feature is shared with Portland and all maritime ports. Everywhere float the products of the vastly stimulated shipyards. Ships of steel and ships of wood, everywhere, moored side by side or anchored near the point where launched—and apparently no one to use them. Seattle excels them all and still they are being added to our available supply. All Seattle rejoices at ably handling a very threatening situation. From apparently reliable sources it would seem unjust that all the credit should be given to Mayor Hansen. Pres. Suzallo is recognized as largely the responsible initiative, with the chief of police as an effective coadjutor.

Sunday morning Mr. Powers held a memorial service at which the Grand Army of the Republic was well represented. He interested and pleased them, and their evident satisfaction in meeting one another and joining in the Battle Hymn of the Republic and other National airs was very evident. Seattle has a Second church in the University district, five miles or more away. Dr. Perkins has a beautiful church and a devoted following. The past year has been gratifying in results. In addition to meeting all bills the basement of the church has been made very comfortable for social purposes and as a useful adjunct to the church.

Monday was pleasantly spent in calls and in a meeting with the trustees of the First church. Its end was not quite as scheduled. It was proposed to leave on the 10 o'clock boat to admit of a stop-over at Anacortes on the way to Bellingham, and a delightful dinner

party at the Perkins' residence was ruthlessly cut off to allow an hour on a forty-minute schedule to the waterfront. It rained and something went awry with the electric connection. A fuse blew out and after much tinkering blew out again. So much time was consumed that when the wharf was reached the boat was not, having left five minutes before. There was nothing to be done but to seek a bed and go on the morning boat, which cut out the visit, for Mr. Baker had called a meeting of the faithful for the evening and that necessitated Bellingham direct.

BELLINGHAM.—It was a lovely trip up the Sound and of course Mr. Baker, ever reliable, was on the wharf to meet me, and Mrs. Baker and her charming children awaited us at the modest home. Then an attractive gathering of friends at the unique church listened with commendable patience. Mr. Baker is evidently respected and liked, and is getting hold of a slowly awakening community.

The next day was occupied with a belated visit to Anacortes which necessitated a late start for Vancouver. It, however, disclosed a pleasant feature of life in the North. Bellingham is delightfully fresh and green with a verdure-clad hillside, where our chapel perches. Waiting at the station at 8:20 the level rays of the sun lighted up the green and gleamed on the windows, while a bright rainbow put to shame the struggling clouds. Night seems reluctant to come and twilight lingers lovingly in the North.

VANCOUVER.—It is a fresh surprise to cross the line and find a city of the importance and solidity of Vancouver, so unlike, in many respects, our American communities. There is much the same enterprise and push in Vancouver, and quite an American population, but it is unmistakably English. One must remember or he bumps into a coming pedestrian, probably carrying a stick and intent on passing at the left. The street cars and the autos are like mannered. It was near to midnight when a hotel was reached. In the morning I found the one man recognized as the most faithful of the faithful and

learned with great satisfaction that lay services were being regularly held with a good attendance, often thirty, and that it was hoped in the fall to unanimously call a minister. They had the man in mind, one who organized the society and had served acceptably. Nothing needed doing—a meeting and calls were superfluous when they were doing so well and I cheerfully headed for

VICTORIA.—The day trip by steamer is very attractive. Threading islands is a fascinating pursuit. After five hours or so of it, the fine boat, well-filled, ties up at one of the finest water-fronts in the world. No shabby docks and sordid buildings give an unfavorable impression. The harbor is a beautiful basin with the magnificent parliament buildings at the right and a superb ivy-covered hotel, imposing in size, with acres of lawn and noble trees, forming a lovely park, surrounding it. The city of Victoria is interesting and picturesque and while its population is not large, it covers much ground. All residences have plenty of room. Fifty feet front is evidently the minimum. The streets are broad and well paved, mostly with wooden blocks.

Of my stay in Victoria and all the courtesies extended I find it hard to speak. The group of Unitarians is not large, but it is loyal and appreciative. Lunches and dinners afforded fine opportunity for meeting the interested, and a social gathering marking the second anniversary of the services of Rev. E. J. Bowden was successful and enjoyable. My stay was more extended than I had planned, since I found every berth on Saturday's "Governor" engaged and was therefore compelled to return to Seattle as direct communication is confined to weekly sailings. This gave me the opportunity of seeing much of the city and its surroundings and compelled a delightful daylight trip up the Sound to Seattle, from whence I sailed on Sunday for my point of departure. It was a most enjoyable and uneventful voyage, a delightful rest, with pleasant associates, bringing no discomfort, and preparing me for duties somewhat accumulated but gladly resumed.

The Terms of Peace

Treaties which involve the United States must be ratified by the Senate, according to the legal authorities present, and the voice of the people will, in this case, retain its customary effect upon the decision of the Senate..

Without a full knowledge of the diplomatic affairs which have not been uncovered to the public, without knowing any of the thousand and one details which will arise at the peace conference, we may advance our theories in perfect safety, because our visions, unobscured by these matters which will have no effect upon us, will remain unclouded as regards the vital questions at issue.

There are but two theories of peace which the victor nations are now to announce, and they might be described as a peace of disablement and subjugation, or one of reconciliation and restoration. We may treat the Germans as a nation of criminals, the subject of unending moral reprobation and permanent military discipline, of economic boycott and other punishments and exclusion from the grand alliance, which the end of the war will surely see; or, on the other hand, once the atonement has been made and compensation paid or in good faith undertaken, and secured by proper guarantees, for the vast wrongs their military savagery has inflicted upon neutral nations and the civil populations and property of the belligerents, we may assume that the madness of war has cleared away from their eyes and they may safely be regarded as rational human beings, with every avenue open to them to regain by right and fair means a place of honor and worth among the nations of the earth.

Through a peace of reconciliation, and in no other way, I am convinced, lies the hope, frail enough at best, for the enduring peace which alone can make the sojourn of mankind on this planet tolerable. The indignation with which we have contemplated this plot to dominate the world by the art of manslaughter makes any reconciliation with such an enemy seem unnatural, almost dishonorable.

—*Richard W. Montague.*

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

THE "COMMUNITY CHURCH," PRO AND CON.

In the "Community Church" question the issues are not yet defined with sufficient clearness for any one to "take sides." It is easy in a superior and rather "high brow" fashion to lay out plans; it is still easier to set forth the scandalous inefficiency of divided churches in a small community. The difficult thing is to devise and standardize the community church so that it will be in reality true to name.

There is an ancient story of a new arrival at a rat-infested hotel, who remarked that he could kill every rat in the house in ten minutes. Further challenged, he said he could do it that very evening. The news spread and the crowd assembled. At the appointed time the man took up his position armed with a tough club. When all was ready, he rolled up his sleeves, spat on his hands and cried, "Now bring on your rats!"

In this story, nothing is plainer than the problem, nothing more desirable than the results aimed at; but too much was taken for granted when it came to processes!

And so with the typical small town, its many struggling churches, and its spiritual poverty. The problem is clear, the desirable results, or some of them, are obvious; but I greatly fear that too much is ignored or taken for granted in the working out of details.

A community church pre-supposes a community or at least that a community is possible. As a matter of fact most so-called communities in America are not communities in other than general and superficial ways. If the town is a factory town, the "company men" and the employees are probably two communities. If it is an educational center, except in newer places, it is "town and gown." If it is a rural center it is likely to be "town and country." If the town has more than

a thousand people there is no organic community in prospect as between Roman Catholic, Christian Scientists and Latter Day Saints. While nothing has happened to encourage in the slightest degree the possibility than any of these religious communities just named will at the present merge their respective communities into one community, there is hardly any greater reason to suppose that the Episcopalians will merge; or the United Brethren if Unitarians are included in the merger, or Unitarians unless the community church is fairly latitudinarian and hospitable to modernism.

I can make a community church in ten minutes!—now bring on your community!

A protagonist of the community church idea who reads only thus far will charge me, and justly, with unfairness, at least in so far as I have seemed to travesty the idea or to ignore the sincerity, self-sacrifice and devotion that are being thrown into the attempt here and there to work it out in actual practice.

And in answer to what I have said it may with fairness be claimed that no one attempting in a given village or town to organize a community church expects to bring all the population into it. He frankly disavows that one church can include consistent Roman Catholics and consistent Christian Scientists. He frankly acknowledges that the town in which he is undertaking to work is not yet a community. He would probably say that if it were already a perfect community it would hardly need a community church,—nay, it would be by that very fact itself a perfect community church. He would probably contend and with justice that he is organizing a community church in order to abate as much as possible the failure of community life in so far as that failure is due to church division. He therefore does not expect the Roman

Catholics and others who cannot join to do so. He invites those who can; and sets up a covenant or statement of purpose that minimizes non-essentials in religious doctrines and usages, and maximizes the idea of service for the practical, concrete, common good of the town-center and vicinage.

Put this way it appeals to all of us who have ever had experience of the rural problem. And I have in mind town where there never would have been organized a "Unitarian" church if there had been a community church in existence there with a basis of life and fellowship that would have made membership and co-operation for free Christians possible. I know of towns now where we have dormant or struggling Unitarian churches that ought to be merged into a community church if they can do so upon honorable terms.

Necessary and essential for the successful working out of the problem are:

1. Careful experiment and comparison.
2. The making of haste slowly as to standardization.
3. The seminary preparation of ministers for the leadership of community churches.
4. The avoidance of a new sect.
5. The courteous disclaimer of those implications of the phrase "community church" which might seem to some to assume to organize the whole town, or to represent the whole civil population in some way superior to other churches.
6. And last, but not least, all allowance for the fact that the success of any given community church "depends upon the man." So does every church, of course—but not to the same extent; for the work of the community church has not been standardized, and the work of denominational churches has; and denominational churches have a general and powerful denominational organization between them and community churches have not. All "non-sectarian," "peoples" and similar churches have abundantly confirmed this.

The conclusion of this rather destructive or over-dubious criticism of the whole community church idea must be this final warning: There can be no very general success for the community church movement without inter-organi-

zation of community churches. No such inter-organization can be very effective without standardization of ideas, methods and usages. The attempt at such standardization will mean almost inevitably either a new sect, or else a lowering of religious standards, a breaking with history, such a neglect of the deep, primary, catholic things of church-life as will surely drive men back into the historic churches or into every latest and newest and freshest charlatanism that offers. "Social service" will never bring to heel the "hound of heaven."

The "community church" experiment is worth trying. It will succeed only if quality rather than quantity is the rule, only if spiritual standards are lifted rather than lowered.

W. G. E., Jr.

William Ellery Channing

He found God everywhere: not only in the church, but wherever his foot-step trod; in the sounds of ocean, where God holds in the waters with a leash of sand; in the bloom of the crocus beside his doorstep in winter; in the ribs and veins of a leaf; in the sounds of nature, so full of poetry.—the grass, the leaves, the drowsy beetles, the contented kine; in the summer wind, that came to the window at nightfall and played in the ringlets of his children's hair; in the light that mantles over the western sky, as the sun goes down; in the fires that shine there, beautiful creatures all night long; in the star that anticipates the day, which looked gently through his window, consoling him for the loss of sleep. Channing lay low in the hand of his God, and was warmed in the bosom of the Father of all.—*Theodore Parker.*

Many men strive for the ideal, yet they know not what they seek.—*Felix Fluegel.*

Grant Duff, an eminent Englishman, records a helpful word once spoken to him by a Catholic priest: "I have observed, throughout life, that a man may do an immense deal of good if he will give up caring who gets the credit of it."

The Earlier Scriptures

The Book of the Dead

(Arranged by Rev. Clarence Reed.)

A. HYMN OF PRAISE TO OSIRIS.

I have come and I have drawn nigh to see thy beauties; my two hands are raised in adoration of thy name Right and Truth. I have drawn nigh unto the place where the acacia tree groweth not, where the tree thick with leaves does not exist, and where the ground yieldeth neither herb nor grass. And I have entered in unto the place of secret and hidden things.

I have come unto thee, and I bring before thee Right and Truth. For thy sake I have rejected wickedness. I have done no hurt unto man, nor have I wrought harm unto beasts. Every day have I labored more than was required of me. I have not despised God. I have not caused misery; nor have I worked affliction. I have caused none to feel pain. I have not committed fornication, nor have I defiled my body. I have not added to the weight of the balance; nor have I made light the weight in the scales.

B. THE NEGATIVE CONFESSION.

I have not done iniquity. I have not done violence. I have not committed theft. I have not slain man or woman. I have not acted deceitfully. I have not uttered falsehood. I have not uttered evil words. I have not given way to wrath concerning myself without cause. I have not committed any sin against purity. I have not been a man of anger. I have not made myself deaf to the words of right and truth. I have not stirred up strife. I have not judged hastily. I have not multiplied my speech overmuch. I have not worked wickedness. I have not made haughty my voice. I have not cursed the god. I have not sought for distinctions. I have not increased my wealth, except with such things as are (justly) mine own possessions.

C. DECLARATION OF INNOCENCE.

O ye gods, who dwell in the Hall of double Truth, who are without evil in your bodies, and who live upon right and truth in the presence of the god

Horus, who dwelleth in his divine disc O grant ye that I may come to you, for I have not committed faults, I have not sinned, I have not done evil, I have not borne false witness; therefore let nothing (evil) be done unto me. I have lived upon right and truth and I feed upon right and truth. I have performed the commandments of men (as well as) the things whereat are gratified the gods. I have made the god to be at peace (with me by doing) that which is his will. I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the (ship-wrecked mariner). Be ye then my deliverers, be ye then my protectors, and make ye not accusation against me in the presence of (the great God). I am clean of mouth and clean of hands; therefore let it be said unto me by those who shall behold me, "Come in peace."

Hymns of Akhnaton

How manifold are thy works!
They are hidden from before (us),
O sole God, whose powers no other possesseth.
Thou didst create the earth according to thy heart
While thou wast alone;
Men, all cattle large and small,
All that are upon the earth,
That go about upon their feet;
(All) that are on high,
That fly with their wings.
Thou settest every man into his place,
Thou suppliest their necessities.

Thy rays nourish every garden;
When thou risest they live,
They grow by thee.
Thou makest the seasons
In order to create all thy work:
Winter to bring them coolness,
And heat that (they may taste) thee.
Thou didst make the distant sky to rise therein,
In order to behold all that thou hast made,
Thou alone, shining in thy form as living Aton,
Dawning, glittering, going afar and returning.

Malicious tongues
Can never heal.
A poisoned heart
No man can seal.
A throbbing beat,
A careless smile,
So Nature has it
Will reveal
What sordid tongues
Try to conceal.

—Felix Fluegel.

Selected

The Men Who Succeed

George Rowland Dodson

We are all progressives. We know that society is imperfect, that improvements ought to be made. The man whom we call a reactionary is usually only a progressive who does not believe in the wisdom of the particular changes we propose. But when we read the radical papers, those who assume to speak in our name generally fail to satisfy us. The reason is clear. They call themselves radicals, intellectuals, reformers, idealists, but what these names imply is precisely what they are not.

They are not radicals, for they do not go to the roots of things. These roots lie in the past. They are not reached except through a study for which the so-called radical has too little patience. They are not intellectuals, for their utterances betray the fact that they have no adequate comprehension of the complexity of modern life. In their zeal for a few interests they ignore others equally important and precious. They can hardly assume the role of reformers, for it is impossible to reform an organic thing in ignorance of the tendencies through which it came to its present form. And we must refuse them the name of idealists, however much they talk of the future. An ideal is something more than a dream. Every pertinent and relevant ideal is the natural goal of tendencies already on the way. It is a revelation of what the real world is moving toward, is destined to be.

As the surgeon must know anatomy, physiology, and pathology, so he who assumes to guide human evolution must have the threefold vision of past, present, and future. For this intellectual equipment the enthusiasm and eloquence of a good heart are no substitute. He who has this vision will be conservative, radical, intellectual, and idealist in one. He will know how to conserve what is precious, what civilized nations have won in their long upward climb; he will act wisely in the present, knowing how to reform gradually what cannot be made over outright; and he will so di-

rect and control progressive tendencies that his reforms will stay put. When a movement forward is made, there will be no reaction which will sweep most of the gains away.

Prophets, like other people, have the defects of their qualities. They sometimes see only the future, and the remote future at that. They are unable to make clear to us the next step. They need also for the wholesomeness and sanity of their message a vision of the past and a knowledge of the present.

The vision, therefore, that makes the trustworthy and helpful prophet is the threefold vision of life,—yesterday, today, tomorrow,—as it advances through time. Without it one is only a fraction of a man; with it he is complete, one of the "true, whole men who succeed."

"There is no doubt that mankind is once more on the move. The very foundations have been shaken and loosened, and things are again fluid. Vast social and industrial changes are coming. A steadying, controlling, regulating influence will be required to give stability to progress, and to remove that wasteful friction which has dissipated so much social force in the past, and in this war more than ever before. These great functions could only be adequately fulfilled by the league of nations. Responding to such vital needs and coming at such a unique opportunity in history, it may well be destined to mark a new era in the government of man."
—*General Smuts.*

Canon Burroughs has been pointing out, what so many people are in danger of forgetting, that Bolshevism, which is "an idealism," though an idealism "gone wrong," will only be expelled by "a counter-idealism." Armed force can hardly prevail against it any more than surgery can cure blood-infections, and spiritual diseases must be met with spiritual remedies. "A Christian revival all the world over is the only effective cure for Bolshevism."—*The Inquirer*, London.

Do noble things, not dream them all day long.—*Kingsley.*

U. of C. Extension Division

DEPARTMENT OF MUSIC

(Julian R. Waybur, in Charge)

The Department of Music in the University of California Extension Division offers its services to the communities of the State for the organization and development of their musical resources. To individuals, as well, it affords the benefits of musical education. Here are some of the things it is prepared to do for you and your community:

The Department of Music sends out representatives to aid, by personal supervision and advice, in the *organization* of community singing, choral training, and the like.

Leaders for community choruses, and for choral training, may be secured.

In the same way, local amateur organizations may engage conductors of orchestral and band music.

Lectures are given on the history and art of music, appreciation of music, and how to listen to music—illustrated with appropriate musical selections. These lectures may be heard by any community in California making proper arrangements. A list of topics and speakers will be sent on application.

Artists in both vocal and instrumental music give concerts and lecture recitals. This group includes singers, pianists, violinists, violoncellists, small orchestras, and players in ensemble music.

The Extension Department of Music acts as an exchange for musical information. It asks school teachers, music instructors and directors, and community center leaders to contribute to its files copies of programs, photographs, magazine and newspaper articles having to do with musical occasions.

From time to time, the department issues lists of printed materials dealing with music. Programs, bibliographies and outlines of study are included. Libraries, on request, will be furnished book lists for their music departments.

Instruction is offered by teachers of the voice, piano, organ, violin, violoncello, and other instruments of the orchestra. Instruction may be either individual or in classes of three.

Musical theory, harmony, counterpoint, form and composition are taught in lecture courses.

These subjects are also taught in Correspondence Courses. The courses now offered are: Rudiments of Music (XA); Diatonic Harmony and Strict Counterpoint (two courses: X4A and X4B1); Advanced Diatonic Harmony and Strict Counterpoint (X4B2); Elementary Chromatic Harmony and Strict Counterpoint in four and five parts (X5A); Chromatic Harmony and Free Counterpoint (X5B); Introduction to the History of Modern European Music (X3A) The Organ and its Masters (X3—31); The History of the Violin (X3—32). A correspondence course may be taken up at any time; students as a rule work through an assignment in a week. Each course consists of fifteen assignments, and the fee is five dollars.

The Department of Music in the Extension is ready at all times to give advice and aid in meeting musical problems that may arise in community development. It will welcome letters from any person in the State who is interested in such problems.

This Department stands ready to serve. Let us help you—in your community chorus, your orchestra or band, musical association; in your study of musical theory; in learning to play an instrument. Secure for your city a series of music lectures. Subscribe to a correspondence course in music, and note the helpful and practical manner in which the study is presented.

The personnel of the Extension Department of Music is made up of men and women who are of recognized standing in their respective fields. Several of them are members of the regular music faculty of the University of California. All have had thorough experience in teaching. They can help you.

Write to Julian R. Waybur, Room 303, California Hall, University of California.

The only liberty that is valuable is a liberty connected with order; that not only exists with order and virtue, but which can not exist at all without them.
—Edmund Burke.

Remarkable Coincidence

The armistice is said to have been signed on the eleventh of November (the eleventh month of the year) at eleven minutes past eleven o'clock.

The eleventh verse of the eleventh chapter of I Kings (the eleventh book of the Bible) reads: "Wherefore the Lord said unto Solomon: 'Forasmuch as this is done unto thee, and thou hast not kept my covenants and my statutes which I have commanded thee, I will surely rend thy kingdom from thee, and will give it to thy servant.'"

The world itself is the greatest of all miracles. The year, as it comes and goes, is miraculous all through. It is a miracle when spring and summer awaken all nature to a new life. Every tribe of living things,—insects, the sweet song of summer birds, the tenderness and grandeur of sky and sea, sunrise and sunset, the abyss of the midnight heavens, the stars in their solemn courses,—all are miracles coming fresh from the infinite abyss of being.

If you would gain the most out of the year, fill your soul with a sense of these wonders; and rejoice, if you have nothing else to be thankful for, for this majestic universe and this divine presence, and for the mysterious life within you which God has given.—*James Freeman Clarke.*

Opportunity

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
 banner
Wavered, then staggered backward, hemmed by
 foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears—
 but this
Blunt thing!" he snapt and flung it from his
 hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

—*Edward Rowland Sill.*

From the Churches

BELLINGHAM, WASH.—On the evening of May 27th a very enjoyable gathering at the church was addressed by Rev. N. A. Baker, who had been sent as a delegate to the Portland Conference, and by Mr. Murdock, Field Secretary, who expressed much satisfaction at the good spirit and loyalty shown by the faithful of Bellingham, and his especial approval of the gem of a church building with its call to worship and service.

EUGENE, ORE.—(Rev. Andrew Fish, Pastor.)—The Women's Alliance held its annual meeting on April 1st, and among other necessary business on such an occasion, elected officers for the forthcoming year. Mrs. H. D. Sheldon retired from the presidency after a most successful two years of office. Mrs. Ed Judkins also vacated the secretaryship after a similar period of capable service. The new officers are: President, Mrs. A. A. Bancroft; Vice-President, Mrs. Dugald Campbell; Secretary, Mrs. Andrew Fish; Corresponding Secretary, Miss Janet Gilkison; Treasurer, Mrs. L. H. Potter; Post Office Mission Secretary, Miss Olive Allgire.

The sympathy of the Alliance is not restricted to the city limits of Eugene and as the war is not over for lots of people in France the ladies have made themselves responsible for the maintenance of little Marius Douville, who lives at 21 Rue St. Appoline, Paris, and is 11 years old. Not to be behindhand, the children of the Sunday School have also adopted an orphan—a little girl aged three.

The raising of funds is a necessary evil, but not so evil as it might be in the absence of the willing and able workers who provided a sumptuous feast of chicken pie on April 4th. More than one hundred people were served and if any one of them went away displeased with the fare he (or she) has not been discovered, while many expressed delighted appreciation. The financial result was gratifying as over \$60 was added to the treasury.

Not the least enjoyable part of the evening, to the young people especially, was the dancing in the schoolroom,

which rewarded them for their assistance in connection with the service of supper.

The Sunday morning congregations are well sustained. Some recent sermon subjects are "International Ethics and the Present Crisis," "Our Moral Resources," "Religion in the New Era."

FRESNO.—Now that it is definitely settled that Dr. Clayton will undertake the pastorate of the Fresno church for a year, the members of the congregation feel that they have a greater incentive upon which to work, and that the task of rebuilding the organization will no longer be difficult.

While there have been no special meetings, the month has been marked by Sunday services of unusual interest. Dr. Clayton has adopted the plan of giving a five minute prelude before his sermon, in which he discusses questions of the day. On the 18th there was a baptismal service, with appropriate sermon, and several children were baptized. On the morning of the 25th, Dr. Clayton gave a report of his attendance at the Conference at Oakland, which was greatly enjoyed, as it is always a source of pleasure to hear of the work of other churches. The sermon on this day—"The Gateway to the Social Millennium"—was one of the strongest and most interesting presentations it has been our pleasure to hear.

LONG BEACH.—Our church has been well ministered to by Rev. F. L. Carrier, who comes to us each Sunday from Santa Ana, where he teaches during the week, but we strongly feel that if the society is to be firmly established and to grow in strength and influence we must have a resident minister. At a late meeting of board of trustees resolutions were unanimously adopted setting forth that pledges believed to be sufficient had been made and asking that if in harmony with the plans and means of the American Unitarian Association, the services of Rev Oliver Jay Fairfield be secured.

OAKLAND.—The vacant pulpit has lately been filled by Rev. John Wesley Carter, for ten years minister of the Univer-

salist church at Racine, Wis., but of late engaged in War Community Service at San Francisco and elsewhere. Rev. Clarence Reed will fill the pulpit a good part of the month of June.

SANTA BARBARA.—As the month of May draws to a close we begin to feel that the church year will soon be over—a wholly unwarranted impression, of course, since we still have weeks of activity ahead of us,—but perhaps accounted for by the fact that the Alliance held its last regular meeting on the first Friday of May and plans to give a cafeteria lunch for the finishing touch toward the end of the month. Nevertheless, it does seem as though there should be some magic way of extending this year, for there have been so many broken threads to be caught up and woven in during the last few months that we can scarcely believe the web really complete and strong. Perhaps it may be, after all, for although we shall still miss the sermons that an unrelenting influenza ban prevented our hearing, since Mr. Goodridge does not deal in inopportune topics and history has evolved with such startling rapidity that a few weeks suffice to make burning questions dead issues, we have taken our way to church without hampering doubts as to microbes since February 9th. And the sermons that met us have been so forceful and thought-compelling that in a measure they compensate for those that we lost. Particularly do we remember stirring words on the League of Nations and a sermon on Margaret Cameron's "Seven Purposes," that formed a fitting prelude to the beautiful Easter sermon.

Our annual parish meeting, after being postponed for weeks, did finally take place and contradicted the usual rule about postponed meetings, for it was well attended—reports of the year's work and finances, while showing the effect of epidemic and war, were encouraging, and plans for the future were made. Accounts of war work accomplished made us certain that social, program and fund-raising activities had not been pushed to the wall in vain. The reception of the usual supper served before the business meeting by the Al-

liance proved that patient Hooverizing had but whetted our appreciation of good and comfortable things to eat.

Later in the month Mr. Murdock helped us rise to the upper notes of enthusiasm by his vivid account at a meeting in the parsonage of the message given by our Billings Lecturer and of the new plans for the holding of three conferences where but one had been before.

Regular program meetings of the Alliance began in February under the heading of "Syria and the Little Nations of Eastern Europe", and by some condensing the program committee managed to carry out the plans. We have visited Syria, Palestine, Greece, Roumania, Serbia and Bulgaria in turn—brief visits, to be sure—but illuminating as to the position of these countries in the recent great upheaval and their probable position in the future. Red Cross work having been completed, the white cloth, with its familiar emblem was taken down from the hall window and folded away with a sigh, half relief, half regret, while the sewers returned to their work as auxiliary of our cottage hospital. One cafeteria lunch was given this spring and establishes a new record as to the number of people served and money taken in.

Mr. Normington, our organist, by a series of Tuesday morning recitals in the church, gave much pleasure to his friends, the music lovers, and for one brief hour a week lifted them quite out of the workaday world.

As for purely social activities we have indulged in few, but we did allow ourselves one treat on May 6, when we gave a reception in the ever-hospitable parsonage for Miss Clara Jones, a nurse recently returned from France, and a member of our parish since her early Sunday school days. The talk she gave made those distant hospitals and suffering boys seem very near and we understood better than before why the returning ones still carry the traces of both the vision and the strain.

We hope to come together during the summer often enough to keep alive our sense of fellowship and the joy of working and planning together.

SEATTLE.—All the energies of the First Church of Seattle have for the past year been turned into war activities, and thoughts of the church and of the minister have been unselfish. The record established is one they are justly proud of. On account of the quantity and quality of their Red Cross work the woman's organization was one of the twenty-five selected from over 300 organizations in the city to be awarded final medals. Mr. Powers served as Chaplain at Camp Lewis and was constantly called upon for lectures and addresses.

The Woman's Alliance now numbers 78. A Unitarian Layman's League is contemplated for the near future.

SEATTLE (University Church).—The annual meeting of May 9th was a very cheerful occasion. For the first time in our history we closed our books without a deficit, and we have reduced the debt on our church property from \$1000 to about \$200. We have also put about \$1000 into the finishing of our basement floor, giving us a pleasant assembly room and a fully equipped kitchen. We have also contributed our mite to the various church funds, A. U. A., Pacific Coast Conference, etc., which for a war year and a small church with no wealthy members is by no means an achievement to be ashamed of. We are blessed with a good leader and thoroughly loyal friends.

SPOKANE.—Mr. Simonds, in addition to a thoughtful sermon, gives each Sunday an Introductory Address, brief and pointed. He lately spoke on "Team Work in a Liberal Society," in which he pointed out how liberals often imperil the best of causes through exaggerated individualism and a silly optimism. Co-operation for the general good of all he held aloft as the talisman for the future. He lately delivered the sixth of his illustrated lectures on "Down the Rhine to Heroic Belgium." His book reviews before the Woman's Alliance are much appreciated, and the increasing number who wish to attend have made it necessary to occupy the large audience room at the church.

At a meeting of the Board of Trustees on May 7th thirty-seven persons were elected to membership in the church. Fifty more have signed cards as wishing to be considered members of the congregation.

Mr. Simond's subject for May 11th was "The Next Step in Social Evolution—Making the World Safe for the Average Man." On May 25th he gave his third personal message to his people, choosing as its title "Life with a Southern Exposure," claiming that it is possible to meet the inevitable ills that burden us, and to conquer most of them in a spirit of cheerful courage, and confront all of them in the spirit of inevitable optimism. On the Sunday previous he spoke on "One Hundred Years of Liberalism in America—Channing and His Baltimore Sermon."

SAN FRANCISCO.—The approaching vacation time cuts down audiences, but the quality and fitness of the preaching suffers no loss. Mr. Dutton is to be preacher at Stanford for June and Dr. Wilbur and others will fill the pulpit. During July the church will be closed. The various societies held good meetings in May, but will run at slow speed or stop for repairs in June and July.

VICTORIA, B. C.—On May 1st, the annual meeting of the Women's Alliance was held and reports from all sources read. In reviewing the year's work the members felt a certain satisfaction in their efforts which will doubtless spur them on to greater endeavors in the future. The officers were elected for the ensuing year and consisted of exactly the same personnel as last session.

On the evening of May 30th, a pleasant reception was held in the church. It commemorated the second anniversary of the ministry of Rev. E. J. Bowden. After a very interesting program of dramatic recitals and music. Field Secretary Murdock spoke of the Conference at Portland, and of the Springfield meeting and urged the immediate formation of a chapter of the Unitarian Layman's League.

Sparks

Lady Jane—Have you given the gold-fish fresh water, Janet? Janet—No, mum. They ain't finished the water I give 'em t'other day yet.—*Edinburgh Scotsman*.

"Rastus, what's a alibi?"

"Dat's proving dat yoh was at a prayer meetin' whar yoh wasn't in order to show dat yoh wasn't at de crap game whar yoh was."—*The Shield*.

What Everybody Thinks: "Better consider my course in efficiency training. I can show you how to earn more money than you are getting." "I do that now."—*Louisville Courier Journal*.

Judge (to witness): "Why didn't you go to the help of the defendant in the fight?" Witness: "I didn't know who was going to be the defendant."—*Boston Transcript*.

"Man is the only animal that uses tobacco," said the prohibitionist who had joined the Antitobacco League. "Yes," replied the Rounder. "And he is also the only animal that is always minding other people's business."—*Knorrville Journal and Tribune*.

A political speaker, warning the public against the imposition of heavier tariffs on imports, said: "If you don't stop shearing the wool off the sheep that lays the golden egg, you'll pump it dry."

This reminds us of that other farsighted orator who, in a burst of eloquence, said: "All along the untrodden pathways of the past we view the footprints of an unseen hand."

A missionary translator in New Guinea wanted the proper idiom for "Far be it from me to do this thing." He consulted an intelligent catechumen and explained the idea to be conveyed. "Yes," replied the catechumen, "I understand exactly. We have the precise idiom: we say, 'May I speak to my mother-in-law before I will do this thing!'" For in that land of strange taboos one of the unardonable sins is for a man to open his lips to his wife's mother.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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God our Father. Man our brother.

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Editorial

Vacation days have had their sway and once more we return to the beaten paths. What they have done for us depends very largely on what we have done with them, and it is to be hoped that added vigor of body, mind and spirit will show that use has been wise. Change is attractive to most of us, and as it comes we give it generous welcome, expecting and finding friendly and pleasant things. Sometimes it is accompanied by experiences that judiciously weighed would show no improvement, but nevertheless may be on the whole good for us.

Much depends upon motive and end. One in pursuit of pleasure accepts an enforced wait for a train involving four hours of time at 104 degrees temperature without serious suffering and quite without complaint, when if it were an ordinary job, the grind of duty, it would be counted something of a hardship. It is no small sacrifice to forego a bathtub and the delight of being clean, but we do it eagerly if it comes with a longed-for change. It is natural to crave variety and to enjoy it at any reasonable loss or cost. It is good for us, too, whether we really have as good a time as we think we are having or not.

It is also well to find out how good and inexpensive are enforced substitutes. It lessens envy and burnishes up the self-respect of those who sometimes get a little weary of doing without. Take a Sunday morning when the church is closed and some general attendant is stranded in town. If, instead of lying in bed with a tendency to being a little sore that he is not at the seaside, or on

“What sorrow can there be to him to whom Spirit alone has become all things?”

“He who dwells in man and he who dwells in the sun are one and the same.”

—The Upanishads.

the mountain tops, he springs up and after a good but not too hearty a breakfast, takes a car for the park. It need not be so very early to find it empty. It is wonderful how general is the association between lying abed Sunday mornings and thoughts of comfort. One may find a private car (in the sense that the public is self-excluded) as late as half past seven. If his jaunt is from the park entrance to the ocean beach by way of the North Drive, it may happen that in the one hour it will take he may meet with not more than two people. What he will meet is a succession of beautiful scenes, softest greens of every hue, trees of endless variety of form and habit, hillsides of morning primrose in graceful golden garments, masses of hawthorne, or cypress, or eucalyptus or acacia of great variety. Now and then a cedar or a symmetrical deodar, with blue sky or vistas of lake. All of this for stay-at-homes. But thanks be, almost every one may compass some of the glories near at hand, within reach of very many, as any one will find who seeks the sides of Tamalpais or the friendly pools of Russian River. The real editorial vacation covered two days at Barlow, near Sebastopol, where 140 boys camp every year to combine business with pleasure in picking berries. For some fifteen years an organization whose name has popularly shrunk until it is now "The Aid," has furnished the growers of Sonoma County with the best service to be had anywhere in picking Logans, Lawtons or Mammoths. They get the highest prices, because they earn them. It is pure business on lines of cheerful efficiency and strict discipline. This year the earnings are likely to reach \$9,000, most of which goes to these happy boys who earn and learn to excellent advantage.

They have plenty of time for clean fun and always celebrate the Fourth of July in a becoming manner. To watch their ball games, and athletic stunts, their judicious expenditure of some of their earnings for fire crackers and soda water, to see them win bananas and things for prizes, and share them with the defeated, to piece out their patriotic exercises and join with them in singing around a glorious bon-fire, has become a pleasant privilege. This year came an added feature. They had surmounted the brush-heap to form the bon-fire with a realistic effigy of John Barleycorn. He held aloft, at a hilarious angle, a firmly-grasped bottle, and all day waited his doom. When it came he was pitilessly hooted, and perished unlamented.

It is surprising to find how quietly we can change life-time habits. San Francisco has always been frankly free-and-easy. Her reputation for lawlessness has been exaggerated, but she has been indulgent, at least, in the matter of drinking, and consistent in opposing measures in prohibition or restriction. But the whirligig of time brings changes, and public sentiment on a broad scale, as represented by statewide, and the nation-wide legislation, forbids the community's ordering its life in accordance with its own sweet will, and prescribes what we may, and what we may not, do. And so, at a given day and hour, some 1900 saloons give up the sale of intoxicants; and many of them go out of business. In the twinkling of an eye we pass from one method of living to another, and we do it without disturbance of any kind. We show ourselves law-abiding, without respect to our sentiments as to the law. Of course, there is some preliminary stocking up, and legal evasion,

but practically the use of alcoholic beverages is given up. The law is respected—and that is something. But beyond that the effect is immediately felt. It is not a matter of surprise to learn that the number of arrests immediately falls to the record after the earthquake and fire, when the saloons were closed in self-defense. The very atmosphere seems changed. Inebriety seems snuffed out, and its staggering adherents are not in evidence. And there are practically no protests. A few clubmen talk of emigrating to the South Seas—a land of freedom, but they do not go. They stay and take their medicine without a grimace. There is some interest in soft drinks, and some ingenuity in making combinations palatable, though punchless, but on the whole there is instant accommodation to the new order and an acceptance of it as one of the things that one must get used to.

This augurs well, for it is not the result of indifference; neither does it indicate submission from fear. It is evidence of wider acknowledgment that we are called upon to consider the good of all rather than personal preference. The idea of *humanity* is plainly growing. We get the same indication in the acceptance of economic changes and the willingness, and gladness, with which labor is given a larger share. It is felt to be just and best, and for the general good. We are not facing with fear days of revolution. We are in them, and going through them with good nature. We are not free from danger. We suffer injustice sometimes, but unless it is too great for endurance, we bear it in faith in final justice and reasonable adjustment.

While there is much to encourage the reasonable optimist in what is happen-

ing in the world today, there is now and then a pretty discordant note. The editorial writer who scorns any observance of the ideal is sadly off the key. He flats and spoils the harmony. He sees the dark side only, and particularly scoffs at anything the President has done or tried to do. He is not in sympathy with anything unselfish and forward-looking. He sees nothing big in what America has done, no great leadership toward better world conditions. He has no high hopes or great ambitions for a just peace and international justice. He wants to be practical as expressed in having the United States take care of itself at the expense of anybody or anything. Selfishness is the only national virtue. All responsibility is scoffed at. He would calmly give up all we have won in this awful but glorious war for fear of becoming entangled. The League of Nations, the dearly bought hope of mankind, he would rather see dropped than that the Democratic party should get any credit for it. Public opinion in the end will control, and we must keep on playing, but as a member of the orchestra I will not contribute to the pay of any member who persistently refuses to keep his instrument in tune. Another player who flats is the man who can not see why the kind of peace and the league provisions that he feels very sure are the only right ones could not have been reached, and reached long ago.

The more we learn of the difficulties involved, the more, it seems to me, is the magnitude of what has been accomplished. To refuse approval of the tremendous general result on account of this or that, included or excluded, seems hypercritical. To have reached any agreement seems a wonderful achievement. It would seem wise to

take what we have and use our paramount influence to interpret or amend in the interest of justice and right.

It seems somewhat extreme to characterize the treaty adopted by the Paris conference as "one of the gigantic moral tragedies of history",—but that is the way Rev. John Haynes Holmes styles it in his new organ, *Unity*. To be sure, he qualifies it by saying "when measured by the war claims of its leaders." But, while it cannot be denied that it something lacks of what was hoped, it is, perhaps, all that could be expected, considering existing conditions and circumstances. And, after all, we must deal with things as they are, and the final alternative is the acceptance of the best we can get or the loss of what we have gained in the war, which was the antithesis of a "moral tragedy." The world may not have been made "safe for democracy," but it certainly has been made safer. A lasting peace has not been made sure, but it has been made possible, and even probable.

Mr. Wilson has no doubt shown that he is fallible, but he has also set a higher standard of idealism than the world has ever put in practice, and has won from the self-seeking nations of the world acceptance of a plan that promises better understanding and more effective control, with a strong presumption for just peace. Great responsibility rests upon the United States. The future largely depends upon its course of action. Can it afford to reject the great opportunity, or shall it through reasonable and judicious interpretation accept it, and use its great power and influence for world good? Is an imperfect treaty and covenant a greater "moral tragedy" than a surrender of opportunity and hope? Are we justi-

fied in joining Mr. Holmes in the conclusion that a measure that has resulted from the deliberate efforts of the trusted representatives of all the nations, and which is favored by many of our foremost publicists, is "a nefarious scheme?"

There is room for honest difference of opinion, but apparently a large majority favor a League. Our Commonwealth Club, after a good discussion, took a post-card vote. Of 800 votes cast, 536 favored and 264 opposed the League.

The first step in the enlarged community work of the church at San Diego will be the holding of a Chautauqua in Science, in collaboration with the Scripps's Biological Institute of the University of California.

The plan is to bring scientists of national and international authority to present to the average people of the community the scientific knowledge that would be helpful in their human relations. The general subject of the Chautauqua will be "The Application of Science to Human Relationships." The lecturers so far secured are Dr. Adolph Meyer of John Hopkins University, who will speak on "The Psychology of Discontent" and "Psychology and Ethics of Production and Advertising." Dr. George V. N. Dearborn of Harvard University, who will deliver three lectures on philosophy and ethics. Dr. Warner Fite of Princeton University, who will lecture on "The Influence of Joy." Dr. Jessica B. Peixotto of the University of California, who will lecture on Economics. And Dr. Shearer of Throop's Institute, who will lecture on "The Dependence of a Community on Its Scientific Experts." These lectures will be open to the public without charge and the largest opportunity for discussion will be given.

C. A. M.

Notes

The church at Fresno finds it necessary to fix a late vacation term, climatic conditions controlling. Rev. Thos. Clayton and family are enjoying the weather and other things at Santa Cruz.

Rev. John Howland Lathrop of Brooklyn is spending his vacation at Oakland, where his wife is domiciled with her mother, and at attractive points in the Sierras and elsewhere, tramping and communing with his soul.

The members of the Unitarian church in Berkeley, and also the general community, are rejoiced at the safe return of Harold E. B. Speight, Rev. and also Captain. He has done good work, had a wide experience, and returns younger and stronger than when he went over.

Rev. U. G. B. Pierce, D. D., of Washington, plans for a vacation trip to Alaska in September, and it is hoped he may be able to preach for at least two Sundays in the Bolyston Avenue church.

A local chapter of the Layman's League of the Unitarian Church of America has been organized at Los Angeles and its luncheons take the place of Men's Club luncheons of the past.

The church in San Francisco was supplied in June, principally by Dr. Wilbur, while Dr. Dutton was enjoying a real vacation. In July its doors were closed. Mr. Dutton will be welcomed back with the month of August.

A "Chautauqua in Science" was held under the direction of the community center of the Unitarian church from July 15 to 22. The following scientists gave lectures: Dr. Adolph Meyer, Johns Hopkins University; Dr. Warner Fite, Princeton University; Dr. Jessica B. Piexotto, University of California; Dr. E. C. Moore, president of Los Angeles State Normal School, and Dr. W. E. Ritter, director of the Scripps Institute for Biological Research of the University of California. The first two meetings filled the church to overflowing, and those to follow were equally attractive.

"The Growth of Unitarianism" was the subject of Rev. E. Stanton Hodgins' sermon at the First Unitarian church on July 13th, being one of a series being given by Dr. Hodgins in response to many requests that have come to him to know more of the Unitarian movement as a whole.

Rev. H. E. B. Speight, pastor of the First Unitarian church, has endorsed the campaign of the teachers of Berkeley and the county for a better wage. In presenting his endorsement, Mr. Speight says:

"Are we once and for all, with the change in the value of the currency, to declare to the world that we care so little for the upbringing and preparation of the young that we are going to decrease the reward of those who give their lives to the task?"

Goethe, the mighty Goethe, devoted his long life of over fourscore years to aestheticism and art and sensuous enjoyment. What was the net result when all was finished? After all that can be said," he wrote when a septuagenarian, "my life has been nothing but toil and care. I can even say that in my seventy-five years of existence, I have not altogether had four weeks of real happiness."

Love as the true regenerator of mankind formed the theme of the sermon by Rev. Thomas Clayton at the First Unitarian church on June 1st. He chose as his subject, "Love Never Faileth," and considered it in many aspects, including love as the builder of a new "Social Order."

"It has one great merit—it has never been fully tried as a remedy for 'social ills.'"

"Not by force, not by bloody revolution, not by political jugglery, can mankind be made free and happy; but only by love, developed in the heart of humanity can society be brought to that state of peace, harmony, happiness and plenty; for which men strive and devour each other today with so little prospect of success. All of which means in a sentence—that the religion of love must first conquer the world before our social dreams can come true."

The Laymen's League of the Unitarian Churches of America has asked all the ministers of that denomination to speak on a common topic assigned by the league, Sunday morning, offering a prize of \$1000 each for the three best selected for publication by competent judges. It is in compliance with this request that Rev. E. Stanton Hodgkin of Los Angeles, on June 8th, spoke on the assigned subject, "Unitarianism: What It Means and What It Can Do Under Existing Conditions for the Help of Mankind."

The *Portland Oregonian* of July 6th displayed a large picture of the church of Our Father, and of its minister, with the caption: "During sixty years Portland finds in First Unitarian church of Our Father its 'little church around the corner.' " Several things mark the flight of time. Stumps and brush have given way to sky-scrapers and hotels, and lately came cards for the twenty-fifth anniversary of the wedding of Rev. Wm. G. Eliot, Jr.—an infant in arms when his father was ordained over the church.

Rabbi Harvey B. Franklin of Temple Sinai, Oakland, occupied the pulpit at the First Unitarian church on June 1st, his subject being "Jenkin Lloyd Jones as I Knew Him." Rabbi Franklin was well acquainted with the Rev. Jones for many years and the lesson he drew was of value and interest.

Good news comes from Oakland. They have called, and been cheered by acceptance, Rev. Clarence Reed to be their minister. He has supplied the pulpit quite generously of late and has steadily gained in favor, and now that uncertainty is over and their trying period is past, they look forward longingly to a shepherd.

Rev. Thos. Clayton preached at Fresno on June 15th on the need of "Unity in Social Progress." "It is the stern truth today that unity and harmony in the body politic are absolutely necessary to tolerable life, to social progress, and for the happiness of mankind. That under such class divisions and antagonisms as prevail today, society is devouring its own children. The only end to be

gained is black ruin and misery. Nations, classes, individuals, divided, antagonistic, can only produce destruction and death. Two thousand years ago, the greatest of all prophets warned us 'A house divided against itself cannot stand.' Yet humanity goes on dividing and warring regardless of all consequences.

"Can humanity ever become one? The noblest of men in all ages have believed it could. Paul dreamed of 'one family' of God, one 'building fitly framed together.' The uniting element has been recognized as divine love. Many people affect to sneer at such a conception today, but it only goes to show how far some are becoming dehumanized. No regeneration, or progress, will ever come through such people. Back to the religion of Jesus, in its simplicity, if we are ever to realize 'Peace on earth, and good will among men.' "

Rev. Paul R. Frothingham finds Victoria an attractive point for a summer vacation and this year is revisiting it.

In recognition of the Walt Whitman centenary, Rev. E. Stanton Hodgkin preached on "Whitman's Gospel of Faith and Hope," at the First Unitarian church on June 1st. He said, in part:

"Whitman's message is a distinctly religious one, a message of faith, hope and courage. He had but one theme, 'The Heavens declare the glory of God and the firmament showeth his handiwork.' His whole book is an amplification of this text in modern, concrete terms. We must put the largest and fullest possible meaning into the words of the psalmist to give his message. The God whose glory the heavens declare is not an ecclesiastical God, not an arbitrary segregated personality that exists apart from the world, but is the imminent cosmic life that surges through us all and includes us all. The heavens and the firmament are not simply the material forces of nature in the limited sense in which we usually use those terms, but includes human nature, includes man in all his infinite experiences and possibilities, and the spiritual is inseparable from the material and the human."

Contributed

Our Unitarian Message for the New Age

Rev. Thomas Clayton.

[Before Central Section, Pacific Coast Conference, Oakland, May 19.]

(Mr. Clayton began by a brief historical review of the hundred years that had followed Channing's Baltimore sermon, and of the leadership of the Unitarian Church, and then proceeded to consider the question if we have any specific message for the New Age, summing them up to be:)

1. To remind men that the universe and life are spiritual as well as material, and that the spiritual transcends the material in importance. That man's life is not contained in the things that all are striving to gain. That the "goal of social evolution" and struggle is not merely a "social millenium," but spiritual communion and moral values. That, failing in these, man is lost. Without these, your social millenium will produce only "apples of Sodom."

I shall be answered: "Man cannot be either spiritual or moral, so long as he remains hungry and miserable." He cannot easily, we grant you, and join you in the effort to alleviate the distress, or rather to abolish it; but, man is hungry and miserable because he has ignored the spiritual and neglected the moral. Conscience has become dormant—sometimes seems dead.

"The primary law of the jungle" is rampant both in oppressors and in oppressed; remove the cause of these evils before you dam up the stream. Cut off the fountain and the stream will dry up. Only through a "change of heart"—a "new birth unto righteousness," can we establish the social millenium. Jesus did not say to his generation "Throw out the Romans, drive out the Scribes and Pharisees, and take over all their ill-gotten wealth in the name of the people"; rather, he said, "Except ye be converted and become as little children, ye cannot enter into the Kingdom of Heaven." The spiritual preparation comes first. It is surprising when you think of it, that so many should become discouraged with the mission of religious edification and spiritual

uplift, and turn to the economic, rather than to continue the ethical propaganda, and still expect to reap a spiritual harvest. Mark the path of many of these men, and you find them at last outside the ministry and churches altogether. It is actually true my friends! That when men enter into spiritual communion with the Unseen Power, and life, and love—and are thereby awakened to moral consciousness and enthusiasm—"Old things pass away" and "All things become new"—at least to those who have this experience.

By way of emphasis, we repeat: the un-spiritual and non-moral movements for social reconstruction cannot regenerate society, but they can reduce it to chaos and ruin. Change men's hearts first and they will change their environment. But change of environment does not always carry change of heart. Too often it does not.

While things have been steadily degenerating, through economic pressure and also through the amassing of enormous wealth, the organized church, as the exponent of religion, the great champion of the "Golden Rule," has squabbled over "Pass words" and shibboleths. Men have been hungry, naked, miserable, wounded and helpless by the wayside. The priest and the Levite came and saw their plight, but having "other engagements" they passed by on the other side. Why wonder that the masses—impelled by their misery, as also by their greed, aroused by the spectacle of easily or ill-gotten wealth and its lavish expenditure, have pushed the church aside, treated it with scorn and contempt, denied the existence of spiritual and moral values, and given themselves over to the material?

"To win them back to faith" and loyalty to religion many well-meaning ministers have joined the social movement, which is usually the army of the discontented, hoping to lead and shape it toward a true solution of society's problems.

What has been the result in every case? They have been carried away by the current, they have lost their direction. They no longer lead, they are led, by less worthy people; driven be-

fore the strong winds into stormy waters, many of them to "Suffer shipwreck of their faith." Not that way lies our mission, friends! But, here does lie our opportunity and our message. To this seething and boiling sea of humanity we can in sympathy say: "We are with you in your demand for social reconstruction, for justice, for righteousness in all human relations, for equality of opportunity for all, and every other demand based upon a just consideration of the rights of all classes, all races, and all nations. Unitarians always have stood for these things."

Channing and Parker were mighty opponents of slavery and oppression; Emerson fought for the perfect freedom of the individual. None were more zealous or heroic for every humanitarian movement, social justice, and social service, than E. E. Hale, Robt. Collyer, Thos. R. Slicer, and a host of others. But these leaders of Unitarianism never forgot they were ministers of religion, and were all intensely spiritual and passionately moral. Always advocating a "Walk with God," the cultivation of moral consciousness and the development of character as necessary to social well-being and useful service in society. And—here is one part of our message to this new age—"Not by might, not by brute force, but by my spirit (resident in you)," saith the Lord.

We must fearlessly insist in our preaching that spiritual consciousness or communion, and moral excellence are first in the divine plan of life;—that "Seek ye first the kingdom of God and His righteousness" is the Christian definition of the first law of life; and its accompanying assurance, true to experience, is "And all these things shall be added unto you." Jesus was speaking of food and raiment and other necessary things. Does it not occur to all of you that only a humanity filled with divine life and love will be disposed to do justice, love mercy, and walk by the Golden Rule? That until humanity has the disposition to do right by one another, and by all, these schemes of social justice will always be violated; and by the very people who propound and set them into operation. That he

who does not believe in God, and love and trust in Him, will have no faith in, or love for, his fellow men?

It is for us to insist that the cultivation of the religious and moral consciousness of man is necessary to balance and steady social agitation and reform.

It is in fact a new version of Salvation by Character. That men's hearts must be disposed to do full justice to one another before true Socialism can prevail; and without the influence of religion, such a disposition seems impossible. Individual and social salvation must come, can only come, through the influence of religion. We can imagine some saying, "Have we not been preaching the religion of justice and love for ages, and social injustice and misery have simply increased under the preaching?" "The only thing to do is to force men to do their duty, or they never will do it." I for one do not think the world all bad. I do not believe "that social injustice is as great as formerly"; or that "the working classes are worse off than ever before." These are only stock phrases of agitators, intended to arouse discontent and lead to violence. Actually, there is more justice, more humanity, in the world now, than ever before. And this is largely owing to the influence of that very religion that so many Socialists profess to despise. Present social evils are due, not to religion failing in its duty, only, but to material developments which have come so rapidly that proper adjustments have not been able to keep pace with material progress. Also, riches have been made easily and quickly, and naturally men have been corrupted by them. We believe it is necessary to curb wealth, and improve social conditions; but we do not think it is wise or good for ministers to neglect the spiritual culture of their people in order to agitate to bring these reforms about. The social order will never rise above the character of the people who establish it.

As Unitarian ministers, then, how or where shall we do our part in the reconstruction of the new age brought to us by the influence of the great war?

1. By being strictly loyal to our "calling." Perhaps there is a little "superstition" remaining in me, but I have never lost the sense that preaching was my vocation by divine appointment, as much as we can consider that as operating in human life. Such a conception of the preacher's office is a great help in enforcing attention to what one believes to be the truth. This divine calling, as we consider it, is a mission to preach the religious life; its obligations and privileges as we have experienced them. For preaching that is not rooted in experience cannot have much weight with our auditors. You will notice I have not specified the exact things that should be proclaimed, leaving that rather to each man's own sense of human need and receptivity. We seek to emphasize that we must preach religion, spiritual touch with the source of our life, with the "Father of our Spirits," and moral obligation imposed upon us by this "Father of us all."

Then each of us, I take it, feels a sense of obligation to the people who "called" us to be their minister in "Holy things," by which we mean the spiritual life. Most of them expected us to dwell upon "the things of the spirit" in our preaching; to make religion the central theme of all our sermons; to train up the young of our church in the knowledge and the love of God as their divine Father. For this work we are "hired"; for this service we are paid our salaries.

Here then we stand in our rostrums, as kings on their thrones; we exercise authority over people's hearts and consciences, and lead them in "green pastures" or in "desert wastes" as the spirit within us dictates. What shall we—ought we to say? We must constantly remind men of the divine presence in all life, and in all phenomena; and that this is the only key that even attempts to solve the origin and meaning of things. Man may scoff at this, or call it antiquated, but in the minds of the vast majority of people, it is the one source of consolation in trouble, and hope in darkness.

We must announce with all the force of conviction, that the reign of truth,

righteousness and love, is the foundation upon which social reconstruction can be safely and successfully built—as the beginning of social regeneration. That the prophets of the new age must be better than fugitives from justice, believers in "free love," and men in whom every feeling of pity and justice are quenched, in the fiery passion to destroy those who even seem to impede their crusade against the present social state.

This is no impeachment of the character or motives of our brethren who feel called upon to join in the social crusade: they are often among the noblest men and women we know; but it does signify that most of the organizations for social propaganda are in the hands of men who are neither consecrated nor free from the very vices that have made modern society what it is. They are no less greedy than the men they attack, and often blind to the very justice they demand and extol so loudly. With such as these we ally ourselves, when we join the groups who have cast religion aside as being any sort of panacea for social injustice and evil. For one, I feel it would be wrong for me to use my position as a minister and my pulpit for the promulgation of ideas and theories as to how to regenerate society, to the neglect of the principles of religion outlined above. For without the softening influences of spiritual experience and the deepest sense of moral obligation to the higher than human power, no social organization will long hold together or relieve the misery, or right the wrongs, of suffering humanity. And here I am tempted to a slight divergence from my theme: No social reconstruction can succeed that is not applicable to the whole of humanity. Not only the soviet, but the "unfortunate" rich, the aristocrats and the bourgeoisie, the black, white and yellow races, must share in both the control and the benefits of the future social organization. The bane of all these recent movements is, they are class agitations for class benefit. They do not recognize the "brotherhood of man." Rather, every man outside their own pale seems to be branded as unfit to live,

or at least unfit to share in the good of the coming social millenium.

Let us once more, then, and more strongly than ever, hold up our heads as the happy exponents of a simple, reasonable, religious faith. As the advocates of "freedom in the truth," as the earnest champions of the two great commands, as comprehending and constituting the whole duty of man, the whole law and the gospel, and all that is essential to man's salvation, now and hereafter.

The world has yet a place for us Unitarians, if we are true to our mission, true to our calling, true to ourselves. It needs our broad and free spiritual message more than ever. And our point of vantage is:

Freedom from those traditional dogmas that have clogged the wheels of progress; failed to stem the tide of gross materialism and economic injustice; and earned and received the scorn and repudiation of the masses outside the church organizations.

The very message that Unitarians have tried to deliver in recent years is the message that hosts of devoted men in the orthodox churches now feel called upon to deliver in order to bring back the respect and loyalty of the masses, which they have lost. But they are bound hand and foot by the traditions and rituals that represent the worn-out old creeds and dogmas of the middle ages. Whereas we are free to live our lives, express our faith without reservations, and to kindle in others the glorious hope for the future we feel in ourselves.

We can, we must, be friends to every social movement that has in it any promise of relief from want, misery and social evils; but—first, last and at all times—we must be ministers to the spiritual and moral life of mankind.

Only thus can we be true to ourselves, our calling, and to the best interests of that humanity we think we love.

Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the Everlasting Reality of Religion.—*Prof. John Fiske.*

Religion in a Modern University

Rev. D. Charles Gardner

[Before Central Section, Pacific Coast Conference, Oakland, May 19.]

In ancient university foundations—Oxford and Cambridge, Yale and Harvard—the faculties of theology dominated the teaching. Philosophy and divinity had a large place in the curriculum. The arts held a subordinate place. Science was hardly known. A narrow ecclesiasticism brooded over these old English and Colonial universities, and in the latter a severe piety ruled the youth of that generation.

In the development of the modern university, both in England, Germany and the United States, theology has been largely suspended; science dominates modern academic thought. In religion the winds of freedom blow as in all other concerns of college life. The old clothes of ancient apologetics have been blown to ribbons.

In state universities, the reaction from the old dogmatism has banished theology entirely from the curriculum, and alas! our unhappy sectarianism precludes any organized or formal expression of religion except upon ceremonial occasions.

Harvard and Yale were founded to educate a learned ministry and a godly laity. The modern university is anxious to produce a learned, or at least an efficient laity, and is not much concerned with organized piety. The modern student can tell you more about chemistry than the Creed.

But while the modern university has shaken off the shackles of tradition, while all about us we see the smaller colleges shedding their denominational skins, I am here to assure you that the face of education is toward the light. There is among college men and women a new appreciation of the joy and freedom, the beauty and the potency of the moral and spiritual life. The Carnegie investigators are particularly impressed by the new interest among college teachers in religious education. A larger place each year is accorded to studies bearing on religious interests in the regular college courses. The teaching of religion no longer arouses the bitter dis-

cussions that marked university life twenty-five years ago. The temper of the scientific world is different. The churches are alive to the new order of things. They co-operate with the university Christian associations and endow college pastors. Lectureships on religious subjects have been founded in the leading colleges and are largely attended. Halls and hostels have been made centers of socialized religious activity. All this modernism is perfectly reasonable if you consider for a moment the function of a university.

II

What is that function? To create a breed of men and women, far seeing, deep thinking and self-sacrificing. Surely in order to do this it is necessary to hold aloft a high ideal of personal character and race progress.

In this process, religion has part and share, for religion supplies both the motive for the refinement and strengthening of personality, and the power behind every principle and plan of social betterment and a higher civilization.

I read recently the biographical sketch of a soldier. His biographer writes thus: "And the root of all the fine qualities in Colburn's character was his *religion*. It kept his motives high, his speech clean, his temper sweet. It taught him a quenchless serenity, an indomitable patience."

No true educator will care to deny the necessity of this sort of influence in the life of youth. However, this fact also must be recognized. Many of the vital influences of a university lie outside its academic curriculum. Besides lectures and books, and study and research, there are the subtle influences of personality, college spirit, environment and atmosphere at work in the making and molding of young life.

One manly student can influence a college generation. I knew one such man. With us he belonged to the liveliest fraternity, but he was superior to the crowd—he was wise, high-minded, patient. He lived his college life in simpleness and gentleness and honor and clean mirth. The strongest influence in university life among students is the influence of students! I need

hardly speak of the influence of the faculty. We hear much of the paganism of the modern professor. In my twenty years' experience of a modern university I have seen ample evidence of the reality and the beauty of religion in the character and conduct of professional men. As chaplain of one university, I declare I have found sincere idealism, singular purity of life, extraordinary generosity, fine comradeship and the most gracious sympathy and charity among the members of the faculty.

But they are not saints!

These shining virtues co-exist with a frankly critical attitude toward organized Christianity; shocking backsliding from earlier habits of church attendance; and a general aloofness from church life and church activity. The church pillars among many faculties stand conspicuous by their loneliness.

At Stanford religion occupies about the same place in the *student* mind that it does in every large university. In England, Germany, France and the United States there is common complaint that students are not religious. That complaint is not new.

A friend of mine, visiting Oxford a few years ago, told me that at an afternoon service at Old St. Mary's, the university church, he saw only four undergraduates present.

Harvard, Yale, and Princeton, Columbia, Chicago, and Michigan, find it difficult to win the mass of students to any large devotion to worship. Yet the mass of students are not thereby irreligious.

College students are queer, shy birds. Albert Parker Fitch of Andover seminary, said recently at Princeton: "There is no one in the world quite like the American undergraduate. He is the most lovable and the most exasperating creature God ever made—an extraordinary combination of perversity and promise, genius and childishness."

I asked Dr. Fitch to come to Stanford for a three weeks' preachership. When he came to California he found that the western type of undergraduate differs from that of the east, but he found also an entirely new type. At Princeton

Dr. Fitch spoke of the *male* student. Our western situation is made more interesting by the charming "co-ed," who complicates the social situation, disturbs the curriculum, carries off the Phi Beta Kappa keys, robs many a studious man of his peace of mind, engages in that mysterious form of student activity called "queening."

I have introduced the young woman student into the picture—but I have to make a sorry and inartistic confession. With us, at any rate, she is not the pious type. Our five hundred girls are about as wholesome and charming a group as you could imagine, but the greater part of them are frankly neglectful of church life.

Having thus exposed the situation. I must tell you frankly why college students are not aggressively pious or particularly keen about church attendance.

First: there is the instinct of liberty. For many of them church going has been a matter of compulsion. Now they are free!

Their physical health is good—their minds are occupied with work and play—affections are engaged in delightful friendships and wholesome comradeship—social life demands time and strength—there is little discipline, the winds of freedom blow—youthful habits of prayer and worship are for the moment forgotten in the delightful strain and stress of university life—a new and blissful care-free world!

I could make you shiver with lurid stories of young men and women who on Sunday go off "blue doming" which, being interpreted, means a purely pagan exercise called worshipping nature. It is a natural and harmless exercise with the maximum of honest pleasure and the minimum of piety!

The truth to tell: while there is apparent indifference to the corporate or social expression of the religious consciousness in public worship, I find a native reverence for religion among students, much frank discussion, a charming and unemotional idealism, together with the crudest ignorance of the facts of religious history, the simple principles of Christian faith, and the relation of religion to daily life.

I must add this: Students who are indifferent or hostile to religion are either ignorant, or they regard religion as a scheme of repression rather than the vitalizing force in life. If it has touched their own life it has been in the form of discipline, often associated in their minds with inconsistency and hypocrisy.

III

Now I must ask your indulgence while I descend from universals to particulars as we say in logic, and tell you of an experiment made by one university in its endeavor to put religion in its proper place.

The charter of Stanford University provides that "students shall be taught the existence of an all-wise and benevolent Creator, that obedience to His law is the highest duty of man, and the immortality of the soul." The most conspicuous event in the religious history of that university was the establishment of the Memorial church—a glorious Romanesque building linked to the inner quadrangle, a noble architectural expression of the religious ideal, dedicated to the glory of God by a profoundly religious woman. The church is an organic part of the University, constituted in the same manner as an academic department.

Standing in the pulpit of that church on the day of dedication 17 years ago, I uttered these words:

"This occasion is one of deep significance, for here today begins an experiment freighted in its results with tremendous possibilities for the cause of religion in its relation to education. No less an experiment than this: to test whether, side by side with a knowledge of the arts and sciences,—aye, more, to test whether, as part of the warp and woof of a liberal education, the students of this University may be taught to be God-fearing men and women. * * *

"And here, by the western shore of the new world—the theatre of the drama of the future,—we begin today another unique experiment, no less an experiment than this: to test whether a non-sectarian church can minister to the spiritual needs of a great university. We may not now debate this, except to

say that while bound by no sectarian tie, using no sectarian creed, or book or polity—this University church is linked through its ministry and its sacraments to historic Christianity.”

The church at Stanford has won the affection of the great mass of students. Its services are well attended, devout and inspiring. To hear the student choir sing the anthems is a delight, and the performances of the great oratorios have been thrilling in their beauty and perfection.

I want now to point out frankly some of the peculiar difficulties of an undenominational college church. Any ordinary church congregation—be it Roman Catholic, Presbyterian, Methodist or Episcopalian—is bound together by certain cohesive principles. You know what it is to have behind your church life a common history, age-long traditions, a creed, a form of worship (even though it be non-liturgical) social unity, and the obligation to support your work financially.

In a university church these cohesive principles are absent. At Stanford, for instance, we have behind us a short and somewhat tragic history, including the loss of our founder, and an earthquake which ruined the church building for seven long, weary years. We have no ecclesiastical or doctrinal traditions. I am an Episcopalian, but the church is no more Episcopalian by that fact than the university would be Buddhist if the president were a priest of that faith. We say no creed, we use no particular liturgy. Our hymn book is non-sectarian—our psalm book a Methodist translation. I wear the Lutheran gown. There are no collections—we support no missionaries, and our congregation is a rapidly-moving and constantly-changing procession. We no sooner say “Hail” to the freshman than we say “Farewell” to the graduate.

Among 1800 students there are diversities of opinion, differences of taste, varieties of creeds. We have Jews, Episcopalians, skeptics, as well as orthodox Evangelicals, and liberals and Christian Scientists.

It is the function of this college church to build a platform large enough

for all parties to stand upon, and to arrange services and sermons to give expression of the spiritual instincts of 57 ecclesiastical varieties, and offend the sectarian prejudices of none.

Christian friends and brethren, it is not an easy task! And yet, miraculous as it may seem, we have never had a moment's trouble with the interior life of our college church. No question of dogma, no criticism of doctrine, no trouble of any sort, has ever vexed our peace.

I have yet to hear the first word of criticism of the place which religion has come to occupy in Stanford University.

Of course, there is no antagonism between the work of the church and the work of the university. The church is part of the organic life of the university and I repeat constituted in the same manner as an academic department. The church recognizes that, by virtue of the character of university studies and the unformed youthful minds of her students, the university must of necessity be a hot-bed of skepticism. The church, guardian of the faith, tries to unify all secular knowledge in a religious philosophy of life.

She crowns all other teaching by moral reinforcement of conduct, and inspiration for spiritual character by fostering all forms of social service.

In the face of the admitted limitations of science and philosophy in regard to the great questions of being, and duty and destiny, the church exalts the gospel of Jesus Christ.

The motto of the church is the motto of ancient Oxford: *Dominus illuminatio mea*.

I have said that the church at Stanford represents an experiment. So far the experiment has been a success. The church has not embarrassed the university. Its methods have been simple, spiritual, and constructive. We have avoided sensation and escaped notoriety. Last—and most suggestive of the sensitiveness of the world to the place which religion should occupy in a university—the establishment of the Memorial Church at Stanford has changed the character of the student constituency. Many of you will remember that 20

years ago Stanford had an ill name for Godlessness. Dr. Jordan's course in evolution was thought to be the work of the devil. Certain professors were supposed to be engaged in "blasting at the Rock of Ages." At that time only 21% of the students registered as Christians, or as having any church preference. Mark the change. No one today dares to call Stanford Godless. Dr. Jordan is a champion of orthodoxy. Last year 87% of the students registered as Christians or as having a church preference.

I have no desire to project my own portrait into this moving picture, and yet the place of religion at Stanford is bound up with the presence of a chaplain. I shall define my function in the words of President Nicholas Murray Butler:

"It is the office of the chaplain not only to conduct the chapel services, but in his own person and as a scholar, to represent religion and its many-sided interests in the life of the university. Just as Greek and chemistry and mathematics are represented by the professors and instructors in those subjects, so religion is represented by the chaplain.

"The purpose of the religious work under the direction of the chaplain is to awaken, to refine and suitably to express the fundamental feelings of reverence and of desire for worship; to give such instruction as is needed to make plain the nature, the requirements and the significance of the religious life; and to render in and through the actual life of the university community such practical service as will best express and emphasize the relation which religion bears to the affairs of human life, and show that it is more than a sentiment or a matter of speculation. It is the duty of the chaplain to care for all these things, and to give to the religious work and life of the University as a whole, coherence and unity."

Some day I shall write a book, "The Reminiscences of a College Chaplain." The flippant theory that a clergyman is "invisible six days of the week and incomprehensible on the seventh," is falsified in my experience. I am the first teacher on the quad every morning.

I meet a goodly number of our youngsters at morning prayer at 7:45. I keep office hours until 12, and often do not put pen to paper, these hours being entirely occupied with students. What do they see me about? The chapters in my book will tell! I could a tale unfold!

Sin, sorrow and shame are not unknown to youth. Some are lonely. Some are in doubt. Some are in love. Some are in debt. I have a few pieces of paper I will sell cheap. I am there to give advice. I am the friend of all. I never scold and I never tell tales. But not all the students come to me. I go to them. Pagans and Christians. Halls and fraternities and sororities are my happy hunting grounds, and after the first shock even a freshman gets used to the minister.

I have not time to tell you of Christian association work or our developing social service activities. I may mention one—the convalescent home for the sick kiddies of our Stanford Hospital clinics. But I must conclude.

What can you do to strengthen the place of religion in a modern university? Send out from your homes and your churches young men and women, strong in faith, open in mind, with a little missionary fervor for the spread of Christ's Kingdom.

If irreligion and indifference there be among college students, remember that part is due to the irreligion of the home and the incapacity of the church.

The first great reason why faith declines in a university is because of the difficulty of squaring an inherited religion with the new and overwhelming accession of fresh views and facts which the college course brings.

Moral: Do your part to prepare youth for the critical life of the college. The ignorance of the average student about the bible, and the reason and content of faith is to me appalling.

Does the church fail in the religious education of adolescent youth?

What are you doing for the scores of young folk attached to your churches by birth and baptism?

Why not lectures by intelligent laymen on great themes: "God," "Christ," "Moral Evil," "Sin," "Church His-

tory," "Christianity and Other Religions," "The Bible as a Book," "The Old Testament Religion," "The Religion of Jesus," "Immortality."

Don't leave this duty to the pastor. He has his hands full. Rise to the theory of the priesthood of the laity. God's business is your business.

When your children come to us we will do our part. But don't lose your interest in them.

Help these youngsters in the moral struggles of youth. Lead them through the fog of doubt—guide them in their groping efforts to find the way of life.

To how many boys or girls have you, Mr. Jones or Mrs. Smith, ever spoken about religion?

To how many young men or young women have you written during their university life?

Christian people are too modest. Yet these youngsters need your experience and your sympathy. The whole question of the place of religion in the colleges and universities of America is tremendously important to every Christian church.

For the college graduates of today become inevitably the leaders of the social, civic and public life of tomorrow.

And so I say to you—prepare them to go—receive them when they return—utilize their new intelligence, their capacity for organization, their social genius, their expanding moral manhood and womanhood, for the strengthening of the church, the salvation of society, the refinement of business, and the development of the splendid cause of our Master in the world He came to save.

My Only Prayer

It is my joy in life to find

At every turning of the road,
The strong arm of a comrade kind,
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends.

—F. Dempster Sherman.

The man whom Nature has appointed to do great things is, first of all, furnished with that openness to Nature which renders him incapable of being insincere.—
Thomas Carlyle.

Unitarianism by a New Unitarian

Lilla S. Perry.

I have been asked to speak to you today because I have recently joined the Unitarian church. When anyone takes a step of this kind his reasons are oftentimes interesting and I shall make no apology for being personal in what I have to say. The most valuable thing in life that we can give to each as human beings is the honest interpretation of our own personal adventure in living. I believe, too, I need offer no apology for a bolder, completer frankness than is usually thrust upon you, and a criticism of what I find in Unitarianism that has perhaps long ceased to be felt by many of you and which is fast receding in my own mind as I find myself forgetting flaws in my earnest search for values. Such is the tremendous power of habituation with us that I shall probably never again if I continue among you be able to sense my criticisms as I do today, standing as I do with part the Unitarian view and part the view of that host of people outside the Unitarian world who yet think as Unitarians do. The question must often have arisen among you, why do they remain outside?

As one who for years has been content to be an outsider may I dare to voice a few of the reasons why the Unitarian church, for all its liberality of view, for all its close touch with modern scientific thought, has appeared to these outsiders as a futile attempt to pour new wine into old bottles, the church form in itself an anachronism, an outworn expression of the human spirit.

It may be that they are right, it may be that in the centuries to come, the church, with the fast waning power of its old symbolism, will not survive unless we create a new symbolism expressive of man's ever renewed spirit.

The Unitarian's answer to this may well be that until that new is evolved the Unitarian church must at least stand as the last guard of an institution which has alone specialized in the culture of souls. But it behooves us

who still hear in our choirs songs expressive of the faith of more credulous cults, who still place upon our pulpits the Bible alone and read from it our responses though we profess to draw our inspiration from many other sources, it behooves us to recognize that we are, to say the least, in transition.

What we need more than anything else is the fostering of the creative spirit. Where that is lacking either in a person or an institution death has already set in. I know it is difficult to find songs for our service expressive of Unitarian freedom from creeds and anthropomorphic conceptions of God, and until inspired spirits among us sing for us the new faith, perhaps we shall still have to continue to borrow from the sincere, but for us mistaken, singers of the older faiths.

Perhaps we are as yet unwilling to exchange our pulpit and its traditional significance for the barren table of the lecturer's platform, but it is a just criticism of the scientist and the non-churchman who visits us that the one touch of modernity in our service is to be found in the sermon alone.

Now I realize that all this destructive criticism offered us and of which many among us feel the force is of very little value, indeed. We cannot cast away our forms until we have discovered new. We cannot tear down the roof over our heads until we have the material wherewith to build again.

After all it is not the externals which should rightly concern us, but the development of a strong creative vitalizing force within the forms which still contain us, which shall burst through these outgrown externals and find its own new expression. Being what we are, we cannot crush the husk without destroying the germinating seed of life within, but we can burst it from within by reaching toward sun and warmth.

Bergson says, "Man contains within himself the power to transcend his own nature." Men have many times in the world's history done this regardless of what they may have called their religion, and always it seems to me by the same means. The Easterner may call it meditation; the Christian, prayer; the

Theosophist, the Christian Scientist and the New Thinker may call it by another name; our latest philosopher suggests it when he speaks for the expanding of the faculty of intuition by which man can alone grasp reality; the psychoanalyst touches the same thing when he points out the untapped powers of the Unconscious. All of them have intermittently worked their miracles, and still we stand for the most part out of touch with the tremendous power which might be ours if we would but make the concentrated and sustained effort to obtain it.

William James said that the reserve of power within every one of us is absolutely unused and unrealized. All of us, I believe, would admit this in theory, but in practice our method of attainment would be as varied as our personalities. For myself, I have many times resolved to withdraw every day for ten minutes out of the rush and absorption of my many occupations, seek silence and quiet each day for just those ten minutes, and see what would come to me. I am ashamed to confess that I have never consistently or persistently put this to the test.

Philip Gilbert Hamerton once said, "the doorway of knowledge opens only to him who knocks there every day." How much more necessary then must it be that the development of our spiritual faculties be uninterrupted, and determinedly pursued by all the directing force of our intellect. In spite of the fact that I have for a long time believed this, in spite of the fact that it is my own personal feeling that the condition of our survival after death depends much upon the extent to which we have drawn consciously or unconsciously upon this power. I have failed thus far as an individualist to act upon it. I admit this after many years of believing the church unnecessary.

Individualism has failed on many planes. People need each other. I have failed even to formulate, to take the time to think out for myself a working philosophy of life, a tentative credo, if you will, without which I do believe we can none of us claim to be truly adult. I cannot tell you today just

what my Unitarianism is. Mine will not be yours, nor yours mine. We save our souls in our own way.

This much in a church unity we do for each other doubtless,—that we are caught up in the rhythm of concerted effort and keep each other from an indifference which may be death.

One Source of Weakness

The *San Francisco Examiner* recognized one great source of weakness on the part of the churches in its editorials of June 16 and 21 on the subject of the salary of ministers. It is pointed out in the interest of ministers that "a good and wise soul in the ministry of any church, a human engineer who knows how to get hold of people and move them forward and upward, is just about the most valuable asset that any neighborhood can have," and that while it is not necessary that a good minister should be rich or fashionable or selfishly minded, it is eminently desirable that he should be relieved of pressing anxiety about the support of his family and provision for old age. In the interest of the churches it is made very clear that society is creating a dearth of good ministers and consequently "starving one of the most vital of the necessities of its true welfare" by its indifference to the minister's income. The inadequate reward (which a good minister seeks not for its own sake or as a reward, but because he must live and should educate and clothe his children, and is expected to do many things that are not expected of his bricklayer neighbor, who today earns more than he does,) undoubtedly operates to keep energetic and keen young men from entering a life-work that is hazardous not merely for himself, but for his dependents.

The writer is speaking not so much for himself as for a number of his fellow-ministers whose salaries are markedly inadequate. But he is himself faced with the necessity of meeting growing expenses on a salary that is the equivalent of not more than two-thirds of that which he received before the war. In comparison with its value in 1914 it is estimated that the dollar

is today worth perhaps 70 cents, while as compared with its value in 1911 it is not worth more than 52 cents. Is it not true that many churches are paying no more for salary today than they were paying in 1914 or even in 1911? The minister does not wish to be classed with those who are very highly paid, even though he is expected to spend several years of his young manhood in college and seminary training, but is it in keeping with the nature of ministerial training and work that wholly unskilled labor should receive as much as many ministers? Unskilled labor earns \$120 per month, while plumbers earn \$192 and bricklayers more than \$200. Will church treasurers bear these figures in mind when they next write out a check for the minister's salary?

The newspaper we have quoted says pointedly: "Of the value and importance of the work of the church clergy there can be no manner of question. They are, in a very real sense, the enunciators of ideals, the molders of character. A nation whose churches are not vital forces in the life of the people is a nation in danger. But the churches cannot be vital forces in the lives of their people unless they are captained by men who are themselves of a powerful virile, intelligent and active type. And such men, however much they may be moved by the 'call' to service, must be adequately paid if they are to be expected to remain in the churchly calling."

A Pacific Coast Minister.

The Soul Must Live

If God has left no blank, no void
Unfilled—if in creation's reign
Nothing is born to be destroyed,
Nor changes but to live again—
If in the cycles of the earth
No atom of that earth can die—
The Soul, which is of nobler birth,
Must live, and live eternally.

—John Bowring.

Without thinking, we attribute all evil to an invisible power outside of God or man, forgetting that it is our weakness which turns good into evil and our strength which turns evil into good!—*Felix Fluegel.*

Letter from Hurley Begun

Headquarters Base Section No. 1.
A. E. F., France, June 23, 1919.

Dear Mr. Murdock:

I am enclosing a quotation from a pamphlet issued by the Protestant churches of Hungary in my possession which may be of interest to you if you have not already seen it. The communication has impressed me for several reasons.

Personally I have since college days felt a strong attachment for and interest in the land and people of Francis David. This attachment has been strengthened recently by acquaintance with one of our London ministers who has traveled through Hungary and knew many of our people there before the war.

I do not believe in a policy of hatred or revenge. What more natural or even expedient than that the Church should be the first to set about to bind up old wounds and restore the feeling of friendship and good will so essential to Christian civilization and peace? No doubt these people have suffered and are suffering still beyond our imagination. Should we not gain their deepest gratitude and respect by helping them in the hour of their greatest need?

I am not informed as to whether our Churches in America have done anything already but if not I urgently request that we extend a message of sympathy and good-will to our Unitarian people of Hungary, that their appeal be circulated or published as soon as the laws of the country allow, and that a fund be subscribed for their help to be used at the earliest practicable moment that international conditions allow. If a representative could be sent from us at that time to go over the ground, see what is left of our churches and people and tell us what can be done to help them, so much the better. We might co-operate with the British and Foreign Unitarian Association, but we should be represented. Personally I should be willing to undertake anything in connection with it, but I imagine that there are others who would take precedence over me.

The British and Foreign Association has already adopted a resolution of good-will, and financial aid will be forthcoming in the future, no doubt. "In the light of all our experiences related above, we cannot believe that the welfare of our churches could be a matter of indifference to you now," these churches say. What is to be our answer to these churches which were the "standard-bearers of religious liberty" in an age when such ideals were branded as rebellion and sedition?

Sincerely,

Hurley Begun.

(Copy from "Our Earnest Appeal.")

"Dear Brethren, in addressing you we wish to express in the first place our consciousness of the fact that there are many among you who must have been greatly concerned with regard to the line of conduct our Magyar people took in connection with the war.

Our whole nation bore deepest regret for the circumstances which involved our country against her own real interests and intentions into a war with peoples which had always been to her the embodiment of her own ideals and to which she felt closest related in the realm of thought. Our churches deplored most a conflict with brethren holding those same principles for which our respective churches suffered and struggled for many centuries.

We wish to be frank and to acknowledge that we have to assume our share of the blame directed against our nation for we feel likewise guilty of great omissions prior to and during the war. But we can assure you of our earnest conviction that *if our churches had known 41½ years ago what owing to circumstances they began to learn only towards the close of the war, viz.: That righteousness and the principle of liberty were the real issue of the conflict they would have found means to overcome the obstacles preventing them from raising their voices even in the midst of the roar of guns.* This inability of ours might be unintelligible to you living in free and democratic countries, but you must bear in mind that we were the objects of a governmental system the

overthrow of which was one of the very issues of the war.

If we were blind and dumb this had reasons which lay beyond our control. It is only now that we have come to see and to speak freely. The light has come to us only gradually and more and more did we disapprove and deplore the existing state of things. Our nation longed more and more for a thorough change and to find again the road that Kossuth's torch had shown to our people as leading to liberty and fellowship with the free nations of the West. Herein lies the explanation of our Revolution and the mere fact that the latter broke out before any allied soldiers had set foot on our territory, suffices to show that our nation had repudiated in the most radical form the war policy of the past. * * *

Just as soon as the road leading to you has at last become open for us we have set forth to learn the whole truth about the past as seen in the eyes of our Christian brethren and to lay before you the state of our churches. At last we would be able to develop freely our spiritual energies and to devote ourselves to the spread of the leading and fundamental principles of the Faith common to your churches and to ours. But unfortunately at this very threshold of a new and promising age our churches are thrown into a supreme crisis. * * *

Travels in France

Harold E. B. Speight.

I arrived at Chateau Thierry one afternoon and there entered for the first time the region seriously scarred by the destructive forces of war. On the way from Paris I had had pointed out to me various places at which minor damage was done during the great offensive which threatened Paris during the first weeks of the war. I had been singularly fortunate in finding my companion in the railway compartment to be Miss Aldrich, whose articles in the "*Atlantic Monthly*," afterwards published in book form, brought to many Americans their first really vivid mental pictures

of the battle of the Marne. Hearing from her of her long residence in the district and her intimate knowledge of the terrible days in September, 1914, I remarked that I felt sure that she would know a lady whose writings had stirred and informed many Americans, but I was hardly prepared to find that she was herself the author of "*My Home Upon the Field of Honor*." But it was at Chateau Thierry that I first saw upon a large scale the results of a heavy bombardment, and, though I thought myself fairly well informed, I found that my ideas had to be revised in order to apprehend what I saw. Rain was beginning to fall, but I was determined to press forward as far as possible toward Soissons, and I left the town after a very brief inspection of the damage it had suffered. I was traveling light, but my haversack and my coat were soon a big enough burden to make me wish I had neither. After a few miles of walking through a country that showed many evidences of the fierce fighting which had been necessary to drive the Germans back, I reached Belleau Wood, near the little village of the same name. By this time rain was falling heavily and I was very wet, so I sought refuge in the canteen of a French Prisoner of War Camp and was able to secure something to eat. For some time I wrestled with the problem of accommodation for the night. I was determined not to return to Chateau Thierry, but, if necessary, to press on several miles further, at least as far as Oulchy, which only shows how little I knew about the condition of the country I had entered. There was, in fact, as I afterward knew, nowhere between Belleau and Soissons any lodging for a traveler, but when I was about to start out on what would have proved a foolish venture I heard that a small detachment of American soldiers could be found at the ruined village of Torem, a mile or so distant. After visiting two of the cemeteries where lie those who fell in the famous offensive by which the marines and an infantry regiment captured Belleau Woods, I hurried on to

Torey. There I found that no house was undamaged and nearly all were ruined beyond repair. I found two Philadelphia boys billeted in a house which they had made habitable, and dried myself at the comfortable fire they were enjoying. After a long talk with them, during which I found that they belonged to a Graves Registration Unit which had been working for some months in the devastated region to the north, caring for the graves of American dead, I looked up the officer in charge of the detachment and found that he was able to give me a bunk and some blankets in his own billet. He and the medical officer, the only officers with the unit, were very hospitable and they seemed to enjoy the contact with the outer world which my visit gave them. The room I slept in had evidently been the scene of strenuous fighting for its walls were pitted with bullet marks and splashed with blood. I was fortunate in finding that the captain was going toward Soissons with his Ford truck next morning and I gladly accepted a lift which saved me several miles of walking.

Soissons was of course a terrible sight and a large part of the site of the town is now covered with a mass of debris through which here and there a passage-way has been cleared along the side of which one may see notices to the effect that at this or that point formerly stood an establishment which would be re-opened when the ground could be again built on. The cathedral and a large church which I visited are a ghastly evidence of the relentless nature of war. Of course, it must not be imagined that all the damage was done by one side. All the ground that I was on had been fought over several times and occupied in turn by allied and enemy troops, but there is plenty of evidence that the Germans quite deliberately directed their fire upon the churches without military justification. At Soissons I laid in a small stock of bread and chocolate and pushed on to the Chemin des Dames. It was a long walk and the rain was almost continuous, but no discomfort seemed to count at the time because everywhere

one saw what the war had meant to the inhabitants of the region, and not much imagination was needed to grasp the hardships these people had undergone. The harder the road underfoot, the more footsore one became, the wetter one's clothing, the more one seemed able to enter sympathetically into the life of the few people that were to be seen. For the first time in my life I really understood why men and women ardently grateful to one who had suffered the agonies of crucifixion on their behalf had found satisfaction and peace of mind in subjecting themselves deliberately to painful self-mortification; they had found peace in sharing in slight measure in his suffering, even though no immediate purpose was served by what they did. I felt as if I could not have passed through that country in comfort and that an uncomfortable pilgrimage on foot brought me nearer to the people with whom I could talk by the way. The terrible region of the Chemin des Dames and the absolutely demolished villages nearby I cannot and would not describe. I entered a number of dugouts and traversed long distances of trench works and I tried to find stretches of ground where shell holes were more than five or six feet apart and could not. I assisted a party of French people, who had come from the Vosges in a motor car, to find the grave of a member of the family which was marked for them on a map they carried, but which was not easily reached. But what I felt that afternoon I cannot now express. Several more miles on a hard and very rough road through devastated country in which scarcely a single tree unharmed by shell fire could be seen brought me at last to Laon, an interesting old town on the top of a conical hill which rose abruptly out of the plain. I ought to have tried to find lodging there, but it was still only afternoon and after a cup of chocolate at the headquarters of our Red Cross for that region, from which relief services radiate into the surrounding country, I started out on the road to Reims. I ought not to omit reference to a meeting I had on

the road to Laon with an automobile dealer from Brussels who had been imprisoned in Belgium four times during the war for anti-German activities and who had escaped each time. He is now driving a French Red Cross Ambulance full of supplies, such as blankets, three times a week from Paris to Brussels, making the trip in one day each time, a very wearying task for a man obviously consumptive, especially on such roads as are left on the country he traverses. I was tempted to ride on with him to Mons or even to Brussels, but having very little time at my disposal I did not take the chance of finding transportation back to Reims. He gave me a lift for a few kilometers and it was pathetic to see what a relief it was to him to rest while I drove his car.

A short distance from Laon on the Reims road I accepted a lift on a French military wagon, built like a dogcart and occupied by two soldiers who were taking supplies to their regiment, which was engaged on repair of telephone and telegraph lines and the salvage of electrical equipment. The soldier beside whom I was perched had just warmed up to a recital of some of his experiences during the war as a telephone repairer in the front lines when we stopped to pick up a group of weary-looking people heavily laden with bundles, an old woman, a middle-aged woman, a girl of 18 and a little girl of 12. Just how we stowed them on the wagon I do not know, except that the girl sat on my knee until the soldier, professing a fear that she would slip off and sustain severe injury, lifted her off on to his own. I was distinctly cool to him for the next quarter of an hour. When we came to a cross-roads the wagon took one turn and the party we had assisted wanted to take the other. The main road was mine but these poor people were so heavily burdened that I thought I could afford to turn aside from my direct road for one or two kilometers. I did not then know that they had five miles still before them, including quite a steep ascent up a ridge behind which lay their home.

As we went along taking turns at sharing the heavier loads it was explained to me that I could not possibly find lodging if I pushed on toward Reims, but that I could be accommodated at St. Erme, the village to which they were going. I had become so interested in the little group and the stories they told me of their life during the German occupation that I quite readily accepted their pressing invitation, but somehow I allowed myself to picture a peaceful little village, untouched by the war, and a comfortable bed in a thatched cottage overlooking orchards and gardens. Once again I was to be disillusioned.

The old lady was the strongest of the party, pushing on ahead with a heavy load slung over her shoulders. As she had an impediment in her speech and did not appear to recognize that this made it harder for a foreigner to understand her *patois*, it was unfortunate that she was the most talkative of the party. The girl, Yvonne, and little Charlotte, were very quiet at first, but gained confidence in the stranger when he began to tell them about his little girl at home. To this day I think they could answer correctly quite a number of questions about her. They were evidently dressed in clothing that had been distributed by the Red Cross, for while it was good in texture, it was ill-fitting and inadequate for such weather. The little girl had walked several miles in to Laon and was walking part of the way back with nothing more on her feet than felt slippers, and even these were too large for her. The party carried provisions, some clothing, shoes and kitchen utensils which had been obtained from the Red Cross. The shoes were afterward exhibited in the village in my presence and a nominal price had evidently been paid for them in order to spare the pride of these needy people who had seen so much better days.

When we reached St. Erme, a little village nestling under a hill and dominated by a large building now partly in ruins which had been a convent, it was already dusk. Yvonne had put

on my trench coat and she and I walked 50 yards ahead of the others. We passed a group of people who had known her since childhood, but who were so overawed by the sight of an American officer that they never noticed Yvonne, and great was the laughter when they began to question the other members of the party about our identity. Americans apparently had never been to the village before and to satisfy the curiosity that my arrival aroused I had to visit quite a number of homes. Wherever I went I found the poor people anxious to show their hospitality but with nothing to offer save coffee. I swallowed all my principles and four large glasses of coffee. It had been arranged that I should have supper at one home and sleep at another, but as I went from one house to another and found that the people had but recently returned to homes evacuated early in the war, that all the inhabitants had been under the German rule during the occupation, and that such furniture as they had had been salvaged from dugouts in the neighborhood of the village, my anticipation of a tolerable lodging was dispelled. Everywhere I found that one room was all that could be provided for a whole family.

The warmth of the welcome which I received was very touching. As I reluctantly though with good appetite ate an egg and a little bread at Charlotte's home, her old grandfather kept coming over to me putting his arms around my neck, and, supposing, as so many have done before him, that a foreigner must be deaf, shouted words of appreciation and approval into first one ear and then another. All their present good fortune in being restored to their homes and owning one or two hens to a family (if they were particularly well off) they attributed to the Americans. Had there been anything left in their homes to admire they would have showered upon me anything which appeared to meet my approval. As it was they pressed food upon me out of their meager stock and when I left next morning tried to persuade me to provision myself for the

rest of the journey. But in such surroundings and with such evident poverty around me every mouthful of food almost choked me.

Of the night I will not speak. We will put my sleeplessness down to the coffee I had rashly taken rather than to my companions. The evident goodwill and friendliness of my hostess, the old lady with the hare lip, made up for a good deal. This old woman had been beaten by German soldiers near Sedan for refusing to leave her sick daughter when a doctor refused her permission to stay away for a day from her heavy toil in the fields. The daughter—a married woman, both of whose children had died from meningitis, and who had heard nothing of her husband from the time of the German advance in 1914 until January last, when she returned to the old home and then heard that he had been killed in the last week of the war, was imprisoned once for 43 days because she had tried to send a brief note saying that she and her mother were well to a brother who was known to be a prisoner in Germany. The old woman herself had been imprisoned for a few days at a time more than once, and the treatment they received at the hands of the Germans was evidently a terrible memory.

The next morning I left the village at 9, after repeating all the visits made the night before, to complete my journey to Reims, distant 45 kilometers (or nearly 30 miles) from St. Erme. I was misdirected at the outset and foolishly trusting the directions given me rather than my map, I added quite a little distance to my walk. I had been told that one of the last of the large guns to bombard Reims had been placed in a wood near the edge of the ridge along which part of my journey lay and was told where to look for the crossroads which marked the spot. After walking three or four miles in heavy rain along the ridge, grateful for the shelter afforded by the now tattered camouflage hiding the road from the plains below, I found the gun emplacement and beside it about 25 huge shell cases and the wicker baskets

in which they had been carried. The spot was reached by a narrow gauge track which had followed the road for some distance through a country full of evidences of the occupation by enemy artillery. I selected one of the cases and the best of the baskets and shouldered my souvenir. Before the day was over I was often tempted to abandon my find, but such is the "cussedness" of human nature that when I had carried it 15 miles nothing would have persuaded me to drop it when I had only five more to go even though every mile ahead looked like ten, though my shoulder was raw and my clothing wet through. This was a terrible day, for I followed a perfectly straight road for mile after mile through the most complete devastation imaginable in the face of heavy and bitterly cold rain-storms, and through country devoid of one sign of human habitation. During one stretch of 10 miles nothing passed me on the road and no human being ever came in sight.

During the forenoon I sheltered in a dugout near Maison Rouge, which may have been a hamlet once but is now nothing but a heap of stones and a large sign-board, Rothaus. I broke up a wooden bunk and found some dry straw and with these managed to kindle a fire close to the doorway. The mild heat which served to dry my clothes, at least superficially, was some compensation for the smoke which refused to leave by the door and preferred to move me to tears. My hope that the rain would pass was not realized and through desolations suggestive of a deserted hell, to Berry au Bac and on to Reims I tramped forward, with ever more frequent rests, until, on the outskirts of the city of ruins toward evening, I was at last taken up by a car and carried to the station.

Before the war there were fourteen thousand houses in Reims. Twelve thousand were wrecked beyond repair, two thousand may perhaps sustain repairs, and only eight were untouched by shell-fire. The Cathedral, so mercifully set on fire and then bombarded for many long months, is a standing

verdict which no one who sees it can ever misunderstand. In the train to Paris I had a long talk with a gentleman who, along with the mayor of Reims, had a good many dealings with the princely and high ranking German leaders during the brief occupation of the city. He is the head of one of the largest champagne houses in France and had much to tell of the treatment of the city, for he had remained in charge of his property and affairs until all civilians were ordered away by the French government. In justice let it be recorded that during the few days of occupation the Germans used only 320 bottles of wine and champagne and paid for every one, but it is significant that the soldiers were made to sleep on straw in the public squares for two nights until their officers had had time to mark off the cellars as out of bounds! Had Germany remained in possession of Reims she would have been able to deport a very valuable stock of wines, for there were 135,000,000 bottles in the city's cellars. But, as is well known, they never captured the Montagne de Reims, without the control of which their tenure of the city was precarious.

Such a visit to the old front, or a fragment of it, while the evidences of what war has meant to northern and eastern France are still fresh, leaves one cold to all suggestions of lenience toward those who insisted on an appeal to force for a settlement of political grievances. Let the consequences of aggression, the guilt of which cannot belong only to a small group but is shared by those who accepted for so long the iniquitous dictates of the ruling group, be so clearly written into the whole world's dealings with the aggressors that once and for all the appeal to force may be discredited beyond revival.

France, May, 1919.

Happiness, at least, is not solitary; it joys to communicate; it loves others, for it depends on them for its existence . . . the very name and appearance of a happy man breathe of good-nature, and help the rest of us to live.—*Robert Louis Stevenson.*

In Memoriam**Rev. E. R. Watson**

Rev. Elijah Roberts Watson, M. A., was born July 20, 1850, in Woodstock, N. B. He attended the college at Sackville and later the Theological School at Boston, 1877. His first church was Father Tayler's Seamen's Bethel, then 1881 he was a delegate from his church to the international conference of Y. M. C. in London. Remained two years in Europe, traveled in Italy, and attended the lectures at the universities of Heidelberg and Paris. In 1883 he returned to America, accepted a church in New Brookfield, Mass., and married Miss Laura von Steeger of Heidelberg. The next church was Auburndale, Mass. On account of asthma he left the East, 1885, and was for three years professor of modern language at the University of Southern California in Los Angeles. Through friendship with Dr. Eli Fay, he left his old faith and started a Unitarian society in San Bernardino, 1899. After one year he went to Santa Ana, started a church, erected a building, and was 9 years minister. In 1899 he accepted a call to San Diego and was minister there for 12 years. His health failing, he did not preach any more, but devoted his time to public work. Mr. Watson was two years superintendent of the humane society and for two terms member of the school board of San Diego—1811-17.

Mr. Watson's simple story, as outlined here, is one of fidelity and heroism. It is that of one struggling with physical weakness, of one whose soul burned brightly in a body that was unequal to what he was called to do. What courage a man shows who for more than thirty years keeps on, doing his best to withstand a complaint like asthma? He was a man of fine feeling and good ability—conscientious, sincere, devout. He served us well. In Santa Ana he built a church, in San Diego he had a good pastorate, and when he felt that he could not serve the church as he ought to, he gave it up, and found less exacting labor, rendering good service to the schools. Faithful, uncomplaining, valiant soldier of the cross. Farewell.

Louis H. Bonestell

On June 3rd, at the home of his grandson, in Berkeley, Mr. Louis H. Bonestell, one of San Francisco's earliest settlers, died in the ninety-third year of his life. Born in Catskill, New York, March 28, 1827, he was the second son of a family of nine children, and after he was eight years old attended school but three months in the winter.

When he was sixteen he was apprenticed to learn the carpenter's trade, and was to get \$30 a year, including board, but not clothes, with an increase of \$10 for the two years following. He worked at his trade till January 3, 1849, when he started for California. He went to Vera Cruz, Mexico, and having little money, walked most of the way across the continent, and then north from Mazatlan to San Diego, which he reached, after great hardship, in June. He remained there about a month and then paid \$60 for steamer fare to San Francisco. A very brief experience at the mines satisfied him and he returned to the city, and from early October, 1849, to almost the end of his long life, he was a resident of San Francisco, nearly the whole period being spent in active business. He had a brief and unsuccessful experience in a weekly paper, *The Wide West*, but for almost his whole life he was connected with either the stationery or the newspaper business. For about twenty years he was manager for John G. Hodge & Co., and for more than forty years he conducted the paper business.

He was among the organizers of the First Unitarian church. It was at his home that the meeting was held to arrange for the first meeting in 1850. He enjoyed the distinction of living in one house far longer than any one on record in a city of great changes. He built a house on Stockton street near Bush, in 1853, and there he lived continuously till it was destroyed by the fire of 1906. He was a trustee of the church in 1866 and 1877, and in 1884 was again elected. He was moderator for four years from 1885, and a trustee for 1889 and 1890. The present church building was built under his supervision.

He was a warm and devoted friend of Horatio Stebbins, and assisted and helped him in many ways. He was a member of the board of trustees provided under the Hinckley will.

He was active and interested in the business until within a few months of his death, though incapacitated by deafness from ordinary intercourse.

He was a man of integrity and business capacity, kindly, cheerful and industrious. He lived a full and happy life of remarkable early experiences, and was patient in longevity and the loneliness it brings.

Where Rolls the Oregon

O come! and let us go
Where garnered waters of an empire flow
Through chasm dark and deep and vast,
Cut in the eons of the past,
A channel of divine decree,
From eastern plain to western sea.

On yonder height now let us stand,
And look abroad on wonder-land;
See those grand volcanic cones,
Which lift their heads to frigid zones,
While lesser heights in forest green
Add wondrous beauty to the scene.

See the sunlights, as they play
From early dawn to close of day,
With changing hues for every hour
On tree and shrub and blooming flower.

Look westward, a mountain chain
Some mighty force hath rent in twain;
Through this rift a river glides
To mingle with old ocean's tides,
And to this place from every land
Shall ever come a pilgrim band.

Amazed, they look, and then exclaim,
"God's wonder-land! Blest be His name!"
The Romans built the Appian way
To lead their conquering legions o'er;
They built for war, which we abhor,
We build for Him whom we adore.

Praise be to those who wrought,
And praise to those who planned,
Who graded down the rocky cliffs,
And all their canyons spanned,
That all the world might view
The glories of Columbia's land.

—E. L. Smith.

What, then, is peculiar to Jesus?
This: that he did read the mystery of
spiritual life; that he did realize this
unity with God so clearly and vividly
as to become its interpreter for all the
rest of mankind.—Ames.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed)

The Sympathy of Religions

1. All men within the four seas are brethren.
2. Creeds and sects matter nothing. Let every one perform with faith the devotions and practices of his creed.
3. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it he becomes still.
4. Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to call Him, in that very form and name you will see Him.
5. All things have one ancestry; all roads meet at one point; all thoughts lead to the same conclusion; all religions point to the same goal.
6. As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee.
7. The truth does not always appear under the same name, nor is divine inspiration always embodied in the same form. Religions vary in various lands, but the underlying principle of all is the salvation of mankind.
8. Pagodas, just as mosques, are homes of prayer,
'Tis prayer that church-bells chime unto the air;
Yea, Church and Ka'ba, Rosary and Cross,
Are all but divers tongues of world-wide prayer.
9. A church, a temple or a Kaba stone,
Kuran or Bible or a Martyr's bone,
All these and more my heart can tolerate,
Since my religion now is Love alone.
10. O Lord, none but Thyself can fathom Thee,
Yet every mosque and church doth harbour Thee;
I know the seekers and what 'tis they seek—
Seekers and sought are all comprised in Thee.
11. Many the paths that twist and wind
Through stream-cleft vale or forest maze;
But those who reach the hill-top find
(Though they have climbed by different ways)
On the wide summit, clear and kind,
Just the same moonlight softly plays,
Shining on all with equal rays!
12. In the adorations and benedictions of righteous men
The praises of all the prophets are kneaded together.
All their praises are mingled into one stream,
All the vessels are emptied into one ewer.
Because He that is praised is, in fact, only One.

In this respect all religions are only one religion.

Because all praises are directed towards God's Light,

These varied forms and figures are borrowed from it.

13. Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty? Broad indeed is the carpet which God has spread, and many are the colors which He has given it. Whatever road I take joins the highway that leads to Thee.

1, Confucius; 2, 3, 4, Ramakrishna; 5, Wang-pi; 6, Sankaracharya; 7, a Chinese emperor; 8, Omar Khayyam; 9, Abdul Allah; 10, Jami; 11, Motosuki; 12, Rumi; 13, Abulfazl.

Acceptance of Call

(Copy)

San Francisco, July 4, 1919.

To the Board of Trustees of the First Unitarian Church, Oakland, Calif.:

I hereby accept the call to become the minister of the First Unitarian Church of Oakland, as extended by you on behalf of the congregation.

There could be no day more appropriate to accept a call to the pulpit of a free church than this day sacred to the cause of American freedom. Absolute devotion to the realization of the highest American ideals is a vital element in our conception of religion.

The reconstruction of the church is one of the great problems of today. Our task as a church is to adapt our varied activities to the present needs of mankind. My aim will be to build upon the highest ideals that we have inherited from the past, and to interpret the problems of modern life in terms of religion.

This is a time when all the churches are being tested. It is also our day of opportunity. Our religion is based upon a never-ending search for the truth, an unbounded love for mankind, and a reverence for all that is highest, noblest, and best as a revelation of God. The proclamation and expression of this message, through the varied activities of the church, is one of the greatest privileges of man.

I appreciate the pledge of your undivided support, and the confidence manifested in offering me a free hand in the working out of any plans for the extension of the work of the church.

The promise of the loyal support of the Board of Trustees and the members of the congregation enables me to begin my work as your minister with great hopes as to the future.

Very sincerely yours,

Clarence Reed.

From the Churches

LOS ANGELES.—Though the Sunday School and the Adult Class in Religion adjourned the last of June for the summer vacation, the other church activities continue with no lagging of zeal. The church services close July 27, and will reopen September 28.

The Alliance will have no formal meetings during vacation, but will "picnic" now and then. The Alliance met with the Alliances of Long Beach and Santa Ana in a picnic at Bixby Park, Long Beach. These get-together meetings are of real value, and it is planned to have at least two of these each year, one at Long Beach and one in Los Angeles.

A special representative of the Alliance has been appointed to arouse interest in the *Pacific Unitarian* and the *Christian Register*. It is useless for one to consider himself a sample Unitarian if he does not lengthen his stakes and enlarge the borders of his habitation. There must be *outlook* as well as *inlook*, and this comes by knowing what the different churches and the denomination as a whole are visioning.

Miss Harriet Spalding, director of the Alliance branches of Southern California, leaves soon for the East. She will attend the biennial conference in Baltimore in September, and also the southern conference.

The Laymen's League continues its weekly luncheons, getting more in touch with parish problems, and, of course, incidentally settling such small interests as government ownership, labor troubles, and the League of Nations problem.

The sermons have been mines of richness, as is suggested by a reading of the titles. In "Patience", the thought was that only through patience can one truly possess any of the higher things of life. Impatience is the great destroyer. Pati-

ence is a positive, not a negative virtue. Patience is a spiritual virtue, for it is taking the true measure of things, and it is out of the rightly-ordered and rightly-related daily life that spirituality rises.

During July, by request, there was a course of sermons on "The Unitarian Movement as a Whole"; "The Antecedents of American Unitarianism"; "One Hundred Years of American Unitarianism"; "Meaning of Unitarianism: Its Possibilities and Its Limitations"; and "The Present Outlook of Unitarianism."

LONG BEACH—A social gathering preceded the recent annual business meeting of the Unitarian church. A delicious dinner was served at 6.30 o'clock, sixty being seated at the flower decked tables.

The business meeting began with reports of the church work of the year, and of the Woman's Alliance work. Pledges were taken and a call extended to Rev. Oliver J. Fairfield of Littleton, Mass., who, it is understood, desires to come to the Pacific Coast, and it is hoped the Santa Ana and Long Beach churches can arrange a joint pastorate. The church will take a vacation during July and August. It is hoped that Mr. Fairfield will begin his ministry on September 7th.

Trustees elected are Robert Mulick, Dr. Margaret V. Clark and Mrs. Emma Lambie.

SAN FRANCISCO.—During the month of June the pulpit was occupied on three Sundays by Rev. Earl M. Wilbur, D. D., Mr. Dutton taking a rest in the Tahoe region, where he was joined for a part of the time by his friend, Rev. John Howland Lathrop of Brooklyn. Mr. Dutton's engagement at the Memorial church for three sermons began in July. He also lectured before the students at the summer session on July 25th on "New Horizons."

The only society meeting in June was a very delightful dramatic offering of three one-act plays, "My Lord in Livery," "The Maker of Dreams," and "The Burglar." They were all exceedingly well done.

Sparks

He—Is kissing strictly prohibited in this neighborhood?

She—It is not. Indulgence is entirely a matter of local option.

We've often thought what a pity it is that a man can't dispose of his experience for as much as it cost him.—*Elkridge Independent*.

Peck—But, my dear, I thought we had planned to go to the theater this evening.

Mrs. Peck—Yes, I know, but I have changed our mind.—*Boston Transcript*.

The most striking reminder of the end of the war is the new issue of *Sloppy Stories Magazine*, with the girl on the cover being kissed by a civilian.—*London Opinion*.

"This hurts me more than it hurts you," the fond parent remarked sadly to his punishment-suffering son. "Then," said the bad lad, gritting his teeth, "keep on with it, dad. I can stand it."—*Boston Post*.

Short-sighted Traveler—Is there some delay on the line, my good man?

Naval Officer: Who the —— do you think I am, sir?

Traveler—Er-n-not the vicar, any way.—*Punch*.

An Irishman was telling his friend of a narrow escape in the war. The Irishman said: "The bullet went into me chest and came out me back." "But," said the friend, "it would go through your heart and kill you." "Me heart was in me mouth at the time," said the Irishman.—*Christian Advocate*.

An English schoolmaster promised a crown to any boy who should propound a riddle that he could not answer. After many had tried, a bright youngster said, "Why am I like the Prince of Wales?" The schoolmaster puzzled his wits in vain, and finally was compelled to admit that he did not know. "Why," said the boy, "it's because I am waiting for the crown."—*Boston Transcript*.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibility the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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Herein, in this "League of Nations," we see, I doubt not, the crowning contribution that has so far been made to the world's civilization:—this contribution made as the consummate effect of the inspiration of the exalted ideals that have given to America its being and growth."

—Clay MacCauley.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

One of the most encouraging features of daily life is what may be accomplished by a single individual in face of difficulties that would seem insurmountable. Nothing seems impossible if the right spirit animates effort. Those who know the facts have taken great satisfaction that the administration of the city prison in San Francisco has, of late years, very greatly improved, in fact passed from almost disgrace to a condition creditable and honorable in an unusual degree. Lately a young woman on a daily paper wrote it up, giving the credit to Lieut. Thomas Tobin of the San Francisco Police Department, under whom the change has taken place, and it is again shown that the spirit of one man availeth much.

A few years ago it was just the ordinary prison, with cement floored cells, where prisoners slept, rolled in a single blanket, and ate their meals from a tin basin with a single spoon. No wholesome separation, no books, no relief—hopelessness and increasing crime.

Lieutenant Tobin entered office. He saw those committed to his care as men and women entitled to consideration and humane treatment.

Then began a struggle, both with the police department and the outside public. They called him visionary. They accused him of trying to make a Utopia out of a jail. They resented and laughed at every new improvement.

He had no fund to draw upon. Most of the innovations he planned and paid for himself.

In the women's department was a large, unused cell. Against one wall he

placed a long Japanese screen. A few pictures are scattered about. Over the table hangs a large Chinese lantern. The long table is covered with a white cloth and set with white crockery and knives, forks and spoons. The cream walls on either side are clean and pleasant.

There was no empty cell in the men's department. There was no room for tables. Lieutenant Tobin set his inventive genius at work again. The result was tables made like dipping trays used in factories. Simply trays that lowered to a proper height above the floor at meal times, and drew up against the corridor ceiling above the men's heads when not in use.

The beds were the real problem. An 8x10 cell divided by three men cannot equal three beds very easily. Lieutenant Tobin found it could not be done at all.

He invented a bed made of steel, screwed against the side of the cell, folded over against the wall, and let down at night.

The beds have mattresses in removable covers and each prisoner is allowed a pillow. All bedding is kept in a thoroughly sanitary condition. Bathrooms are at the end of every tier of cells.

Whether a prisoner is brought in during the day or night he is forced to bathe at once.

The city physician calls every day to look after any prisoner desiring treatment.

One large empty cell he fitted up for young women and girls. White beds, a dressing table, flowers and potted plants, a reading table, books and pictures furnish the room.

From the clean, roomy kitchen come meals wholesome and well cooked.

The rarest of all improving elements he has given to the men, however, is his own gift of kindness. He is sincerely interested in every prisoner given into his charge. When a prisoner leaves he says to him: If you are broke and have no other place to go, don't steal, come here. You'll always be given something to eat and a bed.

He stoutly maintains that "Better conditions make better men and women." And one of his fixed determinations is to shield youth from the hardened character. He is simply a good man doing his best to help miserable and suffering human beings with kindly consideration.

He has won his way and is implicitly trusted. His superiors are proud of what he has accomplished, and thousands of battered lives have been made more tolerable and self-respecting through the humanity and interest of one man who uses his authority as opportunity, and demonstrates what a clear head and a good heart can do.

The Searchlight, published by the National Voters' League at Washington, in its August number, prints a very readable article on "Your Friend William Kent," summarizing four periods of his public activities: His Chicago experience, out of which was born the voters' league idea. His work in California as the advance agent of the Progressive movement in that state. His six years in Congress. His more recent labors in Washington on the Tariff Commission and special assistant to all big progressive causes.

Mr. Haines, the writer, finds no especial interest in Mr. William Kent of Chicago, excepting that in 1890, Billy Kent evolved out of him. He was a rich young man, well schooled and cul-

tured, with a promising big career ahead of him. For five years his efforts were largely educational, then he took a strenuous part in city politics. Not finding a suitable candidate for the City Council he himself ran, and being elected, proceeded to do things. Through the Municipal Voters' League, his own invention, he drove the "grey wolves" out of the city council. For the greater part of ten years he was the president of the organization, and a prodigious amount of house-cleaning was done.

In 1909 he returned to California and bore a hand in the graft prosecution and the formation of the Lincoln-Roosevelt party.

Then came six years of absolute independence as a Congressman, and a tremendous influence for good. He quit Congress because he could do more and better things out of it. His work on the Tariff Commission is still in progress and his plan for free zones, embodied in the Sheppard bill, seems probable of enactment.

Perhaps his greatest achievement is in connection with what may be regarded as the world's finest wilderness park, which San Francisco will some day appreciate. It may in the future be regarded as his greatest monument. Years and years of Kent's patient effort and approximately \$100,000 of his money have been spent in making Tamalpais and Muir Wood the greatest public park near any large city in all the world. He first offered to contribute one-third of the entire cost, but others failed him, and he went on alone. He bought the last remaining redwood forest in the region "to save the trees" and turned the tract over to the federal government as a national monument.

After many years the legislature enacted a law providing for the establishment of water districts that could

condemn and take over private water companies, of which there were two upon Mount Tamalpais and adjacent lands. Such a water district, embracing most of the wilderness park ground, was finally adopted following a referendum vote in which the fighting was bitter, and 12,000 acres were thus bought with a bond issue of \$3,000,000 and dedicated to water purposes.

That was Kent's opportunity. By contributing some of his own land and stockholding interests in one of the water companies to be taken over, he induced the authorities to incorporate in so far as they should not interfere with the purity of the water supply. As a result the public is forever assured an unspoiled wilderness of surpassing beauty.

One step more remained to complete his dream, and that also required persistent effort. He finally succeeded in having this territory, including adjacent private lands, his own among the rest, incorporated in a state game refuge, with an adequate fire guard and trail system.

There has been established on Mount Tamalpais, at an altitude of nearly 2,000 feet, a lovely outdoor theatre in the natural hollow of the hills, overlooking the Golden Gate.

Many thousands of people enjoy their Sunday hikes over this mountain, and now they can never be deprived of that enjoyment. Kent foresaw all that in his dream of it. Its accessibility, the fact that it would enter daily and weekly into the lives of thousands, was what prompted and sustained him in the long, long struggle to give Mount Tamalpais to the people.

When he presented the 300 acre grove to the government he asked that it be named "Muir Woods." President

Roosevelt suggested that his own name be given. Kent thanked him courteously, but declined. He said he had five husky boys and if they couldn't take care of the name of Kent, it could go down.

Mr. Haines naturally omitted reference to one episode in his career of especial interest to Unitarians. In Chicago he was a close friend and warm supporter of Rev. Jenkin Lloyd Jones, very materially helping him in his earlier work for liberty and humanity. In all his service of righteousness Mrs. Kent has been an earnest sympathizer and co-operator.

Mr. Haines sums up by saying that Billy Kent is a triumph of character over environment.

Pres. L. P. Jacks contributes to the September *Atlantic* an article entitled "The Degradation of Policy" that forcibly sets forth the underlying difficulty of righting world conditions and the successful progress of such a conception as the League of Nations. Our notions of policy express the ideals of an acquisitive society, and reflect the cupidity of nations, groups and classes. The fruits are strife—the war of minds, the war of interests, the war of arms,—in short, the world as it is today.

The knots into which policy has everywhere tied up the affairs of this suffering world will never be unraveled until some noble sentiment displaces the crowd of base ones now in possession. Not by artful manipulation of low motives, but by single high motive with immense driving power behind it will the nations reach the goal of mutual loyalty.

The only hopeful course for a League of Nations is that it will become the organ of a new policy in consonance with the awakened conscience of man-

kind. This will not be as long as nations are treated as wealth-seeking units. "The negative ideal of not fighting is preposterously inadequate for the League of Nations, not only because it lacks all positive content, but still more, because it involves the absurdity of imposing peace on motives whose very nature is to fight, while the motives themselves are left in bonds to chafe at the new restraints."

The object of a league "is not merely to restrain the forces that make for war, but it is a far greater thing—to liberate the forces that make for peace." In all nations there are at this moment immense reserves of these forces, repressed or misdirected, or totally unused, but waiting to be enlisted and combined for common achievement in the manifold arts, interests, and pursuits that give man his true vocation on this planet."

The League of Nations should be a redemption and not a mere preventive enterprise. The astute adjustment of selfish motives will not suffice. He concludes his able article with these weighty words: "Just because the problem is so vast, so complex, so involved in selfish interests and dangerous passions, I plead that moral idealism is the only force that can save us. We are in the presence of an immense entanglement which must be cut through by the sword of the spirit. We are in deep waters, and the astute political mind is utterly out of its depth. The whole world is crying out for moral idealism; the demand for a League of Nations is the expression of its desire. We wait for this highest thing as they that wait for the morning; and whenever the gleams of it appear on the horizon, as they do from time to time, there is a deep response from the heart of millions, and the hopes revive which 'policy' has well-nigh crushed."

The passing of Andrew Carnegie and his almost monstrous gathering and scattering of dollars is significant of an age we are probably leaving behind. His career marks possibilities that seem to call for curtailment. It is a satisfaction to think that conditions do not and cannot bind, but it is not clear that a boy earning a dollar and a half a week ought to be able to amass by any process so many millions that by the most prodigal of giving he was unable to dispose of but half of it. Having, he did well to make return to his fellows in creditable giving, but it is hard to understand how any man, however keen and canny, can justly receive as reward for his efforts or services, such gigantic amount of wealth, and it seems as if a good part of it by rights, must really belong to others. His name will always be associated with his effort to promote libraries and reading, and whatever his title to his dollars he has without doubt promoted the welfare of very many through extending interest in and use of books. But it would seem that the limit of what one individual can amass ought to be considerably inside \$650,000,000.

Dr. Anna Howard Shaw, able and effective leader in the cause of woman's suffrage, has received a universal tribute of respect and regard in being called to her final rest. She well deserved the commendation, for she was tireless and uncompromising in her labors for the cause she so loyally served, and she was good-natured about it. Her sense of humor was helpful and never interfered with her hearty enjoyment of a good fight. In the great victory for suffrage her name will be associated on equal terms with Lucy Stone, Mary A. Livermore and Susan B. Anthony.

C. A. M.

Notes

Rev. Bradley Gilman's address for the present is Hotel Fritz-Carlton, Boylston street, Boston.

Rev. Walter F. Greeman has resigned his pastorate at Milwaukee, Wis., after eleven years of successful service.

Rev. Miles Hansom of Roxbury occupies Rev. John H. Lathrop's pulpit on the first Sunday of September. Mr. Lathrop will resume his work Sept. 14.

Rev. E. Stanton Hodgkin enjoyed motoring up from Los Angeles with his coadjutor, Daniel Rowen, who has taken up, at least for a time, his residence in Oakland. His stay was brief, for Los Angeles has a powerful lure.

Rev. Thos. Clayton and Mrs. Clayton, after a pleasant cooling off at Santa Cruz, returned to Fresno about Aug. 1st, and are planning for the early re-opening of the church, hoping for a demonstration of strength and renewed interest.

Rev. Chas. W. Wendte has arranged to publish, in the early autumn, a book on Starr King, Preacher and Patriot, that will contain hitherto unpublished matter of interest. His own reminiscences will give it life and bring out the personal touch.

Mr. Sherwood Eddy, writing from Japan, says that their visit convinces them that the war has not been fought in vain so far as that country is concerned. Japan has seen that autocratic militarism is doomed and that democracy has won its day.

Edward B. Payne is conducting a department in the *Berkeley Times* for the independent liberal discussion of public affairs. He calls it "By and Large." On August 23rd he considered the turbulent times in which we are moving, concluding that the future depends very largely on the spirit in which the present power-holders react toward the big, new ideas that have hold of the popular mind. President Wilson's radicalism is also considered and hope expressed in his recent allusion to "unconscionable profits."

Our churches are disposed to extend rather longer than usual the summer vacation, especially in the heated interior. Some of them continued through July and will not resume till September.

Protest is being made through the National Civil Liberties Bureau against the use of underground cells at Alcatraz for the imprisonment of four conscientious objectors in solitary confinement. They are said to be unfit for human beings.

A social evening and reception was given to Mr. Speight on his return from service abroad at Berkeley on August 8th. His topics for August were: "Beating Swords Into Ploughshares", "The Community Church", "A New Vision of God", "The Quality of Democracy", "The Power of a Consecrated Life."

Sincere sympathy is felt by all who know the beautiful home life of Mr. and Mrs. George W. Stone of Santa Cruz at the recent death of Mrs. Stone. After a long and happy life of varied activity, and the satisfaction of seeing their children all firmly and successfully settled in life, they established an ideally beautiful home in Santa Cruz, where, since serving as mayor of the city, Mr. Stone has given valuable assistance to the educational interests of California as a member of the state board.

A writer in *The Landmark*, the monthly magazine of the English-speaking Union, says: "All nations who will profess good behavior may enter a League of Nations, but between Britain and America there is a unity of life which is not dependent upon political organization." This is the "spiritual fact" which we must remember when our patience is tested by commercial rivalry, the raising of economic barriers, and the efforts of heated partisans to foster differences between us. There will be stormy days ahead, and any union that is only political or military will not stand the strain; "it is the tie of love, the bond of hearts that will stand any test and endure any gale."

The Rev. Louis C. Cornish of Boston is having a most interesting and enjoyable time visiting churches and seeing people in Great Britain. He recently made a tour of the Unitarian churches in Wales; he then crossed over to Dublin, afterward to Belfast and Downpatrick. He preached also at Liverpool, Manchester, Aberdeen and Glasgow. He hopes to sail for America by Sept. 12th.

Commercialism is everywhere a threat. Sir Frank Benson in England pleads for the protection of Stratford-on-Avon from the encroachment of a threatened aluminum and manure factory which would spoil the unique character of the place. He also rightly urges that other old-world country towns similarly threatened should be preserved as havens of rest and quiet where the workers can get away from the rush and toil of modern life in cities. "We shall only feel the need of these typically old English spots when they are gone," he says, "and it will never be possible to create them again without that sense of artificiality of which there is too much already."

Rev. Samuel A. Eliot is chairman and Rev. Henry Wilder Foote is secretary of the commission on the celebration of the tercentenary of the Landing of the Pilgrims on Dec. 21, 1920. They have issued a strong call to all ministers of Unitarian churches. They say:

"Let us, therefore, now begin our plans for a widespread observance of this historical anniversary, not by attempting to raise some great sum of money, or by the erection of bronze or marble monuments, but by a fresh proclamation of the moral and spiritual ideals of the Pilgrim Fathers. They stood for the principles of liberty under law and of religious toleration, for simplicity of faith and worship, for industrial co-operation, and for popular government. We can celebrate their landing in no better way than by telling their story to the rising generation of Americans, and by studying anew their civil ideals and their religious devotion.

"The natural climax for any such observance will come on December 21, 1920, but we hope that our ministers

will plan a series of sermons or addresses to be given at intervals through the preceding year. Such a series might begin appropriately enough with the Sunday nearest December 21, 1919, so that our people may, throughout the whole year, keep in mind the significance of this anniversary.

Miss Harriet R. Spalding, director of the Southern California branches in the Unitarian alliance, has left on an extensive trip in the interests of the Alliance. She will go as a delegate to the general conference of Unitarian and other Christian churches at Baltimore, Md., October 13 to 18, inclusive, and thence to Charleston, S. C., for an extension meeting, October 19 to 21, inclusive. She will also represent the Daughters of the American Revolution and one or two other organizations in collecting information.

En route. Miss Spalding will visit Enid, Okla., for two weeks, at which place a family reunion will be held. Seven stalwart nephews will gather with the family, to relate their experiences in uniform under the United States command. One of these is a major from West Point, who has just returned from an inspection tour abroad. Two are lieutenants, who arrived in France just in time to reach the front lines for the grand finale, and four are from the camps.

Miss Spalding, who expects to be in Boston, her old home, by September 12, for the executive board meeting to follow the business of the organization closely as well as to pick up ideas generally. She has had much experience.

She attended the conferences at Charleston in 1907; in Atlanta, in 1908; in New Orleans, in 1912; in Dallas, in 1914, and in Louisville, in 1915. Ever since coming to California four years ago she has been a prominent member in the local alliance, of which Mrs. J. B. Baker is president, and in May was appointed to take the place of Dr. Abbie Fox Rooney as director of Southern California.

The church at Spokane resumed services with the month of September.

The church at San Jose resumes services with the month of September. Mr. ShROUT has not been further away than Santa Cruz, but he is well rested and eager for work.

Rev. John Morris Evans, pastor of the First Unitarian church, Dayton, Ohio, has accepted a call to become the successor of the late Dr. Jenkin Lloyd Jones as pastor of All Souls church and head of Abraham Lincoln Centre, Chicago.

Rev. Paul Revere Frothingham of Boston filled the pulpit of the Seattle University Unitarian church on Sunday morning, September 7th. He spent his vacation in Victoria.

The General Conference of Unitarians meets in Baltimore, Maryland, October 14-17. This is the church where, on the occasion of the ordination of Rev. Jared Sparks, May 4, 1819, Dr. Channing preached the sermon that most fully outlined Unitarian beliefs and gave the inspiration for organizing the Unitarian denomination six years later, 1825. Ex-President William Howard Taft is the president of our conference; Dr. Frothingham is the chairman of the council.

In a recent address before members of the Advertising Club of Baltimore, Md., H. D. Hubbard of Washington, D. C., Secretary to the United States Government Bureau of Standards, made an earnest plea for the adoption of metric units of measurement in the United States.

Mr. Hubbard pointed out that, during the war, American manufacturers were forced to use the metric system in the manufacture of guns and other ordnance, and two principal American locomotive works had to use it in the building of locomotives. If the work on the blue prints for these locomotives had to be done in feet and inches, Mr. Hubbard said, the locomotives would never have been built. He further said that America, by refusing to adopt the metric units, is keeping herself as far behind in the matter of proper standards as was China, who has now adopted metric units.

Contributed**The Story of a Spring**

Chas. A. Murdock

Unexpected blessings are doubly appreciated, and when one who has enjoyed two days of vacation is handed out another contribution of eight, he feels himself a highly-favored individual. This is especially true if he be transported from the coast at about its most disagreeable state to so interesting a region as Lake County, where the temperature is at least high enough for comfort.

It is something of a surprise after following the broad Sonoma Valley for a hundred and twenty miles northerly and then turning eastward and following up through the hills twenty miles or so to come to a plateau that holds a number of fine lakes. One of these stretches in irregular form for many miles and is beautiful and interesting. It is surrounded by rolling hills with fertile farms and lovely oaks and manzanitas, and picturesque views are at every hand. Smaller lakes, vividly blue, are held captive in this lifted valley. It is called Lake County, and is a sort of preserved park. It is not sufficiently large to have justified a railroad, and as highways multiply and motors develop may never be commercialized. Among the immediate expectation is a highway directly east to Lake Tahoe, and another from Calistoga to Upper Lake. Towns are scarce and of ancient type, hotels are few and inconsequent. At various points are pleasant springs and resorts, frequented by pleasure and health seekers, but in general it is a sparsely inhabited region where a few favored people live in comfort and independence.

Coming in from Ukiah one passes Laurel Dell, Blue Lake, and other resorts, and finely reaches Upper Lake, a quaint old settlement some six miles from the Lake,—not much of a town, but evidently the center of quite a community. Industries are few, but quite a reputation attaches to the canning of string beans, in which it has achieved a great success. One redeeming feature in a not very enterprising

community is an endowed library, established by a brother and sister, housed in a very appropriate building and offering good reading to a wide-spread population. More than 3500 borrowers come from far and near, mostly in Fords, to tap this source of light and life.

The one thing that I became intensely interested in is the story of a spring, and at the risk of emphasizing its commercialized side, I will sketch it. Perhaps among the wonders of California its mineral springs are among the greatest. They are immensely varied in character and value. Hot and cold, effervescing and still, they are endless in characteristics and in the gifts they bring. This mountainous region is rich in table-water, but Witter Springs, where my visit was made, is purely medicinal. It is not a pleasant, sparkling beverage at all, but an alkaline water loaded with needed mineral salts. It is a small outflow from the solid rock in a canyon near the head of the Lake County plateau at an elevation of 1800 feet from sea level. It was discovered more than 60 years ago and so far as is known has flowed without any variation of quantity or quality during that period. It is independent of any effect of rainfall, unaffected by droughts or floods. Analyses from time to time disclose nothing gained and nothing lost. How far it travels to gather its wonderful constituents is a geologic secret. No one even conjectures its sources. The government tests show that five-eighths of a gallon of this perfectly compounded mineral water flows every minute of the day and night.

The spring was known to the Indians as a source of healing and their name for it was translated to our expressive word, dead-shot. It was their sure-tyre, and from far and near they came to be helped by it.

In the early seventies a Dr. Witter established a sanatorium for the treatment of diseases resulting from blood impurities. Soon after it was found that the water, properly bottled, retained all its qualities and could be transported any distance. From that day to this it has been continuously

used, and the recorded results are almost unbelievable. Mistakes have been made. It is too powerfully medicinal to be taken in blind reliance. Its best effects are gained when it is taken as prescribed by an intelligent physician. But one thing is evident—profound faith in its efficacy on the part of the people in the locality, who have seen sufferers brought on stretchers go away in health.

In numbers of cottages nestling in the hill sides are gathered patients suffering from all sorts of complaints caused by impure or vitiated blood, building up or recovering, by the use of this water, bottled just as it flows from the springs. They all have the greatest faith in it, and they expect to get well—which is one reason that they do.

We were told of a man who had left the week before practically cured, who came after a most thorough examination by the best physicians, who gave up the case as absolutely hopeless.

Of late, the most surprising results has been obtained in cases of high blood pressure. In one instance from 300 to 182 in three and a half months. A reliable physician reduced her own pressure from 220 to 160 without any deleterious effects, and is using it constantly with patients with uniformly good results.

The principal ingredients of Witter Water are the bicarbonates, sodium predominating. It is especially strong in Sodium Metaborate, showing 1867 parts per million, considerably more than double the highest quantity found in 129 California springs reported to the Geological survey, 80 of which have not a trace.

The theory of cure seems to be that the human system has a mineral hunger and in this water sixteen mineral salts necessary to bodily health are held in perfect solution. It is claimed that no other water has shown such potency. It is said to be equal in curative power to Europe's Carlsbad product, with the advantage that it may be taken at home. The most effective cures are from small doses, patiently persisted in, making the cost of treatment less than \$1.50 per week.

Unitarianism and a World Religion

Benjamin C. Woodbury.

The Unitarian mind is a truly interesting psychological study. The writer has been recently very much interested in reading the annual report of the American Unitarian Association, and there is much in that report of a truly universal character, aside from what is of purely local interest.

Reference is made in particular to the Department of Foreign Relations, and to the Department of Comity and Fellowship. The writer has always been greatly impressed with two facts about Unitarianism; one of them being that Unitarians as a church body are so delinquent in church attendance; and the other that so many persons, by early training, Unitarian in beliefs and traditions, in going to a new community, so often fail to seek a Unitarian church.

It is not our purpose to enter into any polemical discussion as to the various pros and cons of so-called radical and conservative Unitarianism. The rise of the Unitarian movement in New England in the early part and middle of the last century, with the revolt of many of its most devoted sons and daughters from the ultra-conservatism of that period, and the establishment of an epoch of liberal thought, which has been largely responsible for the various movements of which Transcendentalism and the present day New Thought are undoubtedly the most conspicuous examples, history well records. Whether or not the Church itself is proud of these achievements of its liberal-minded descendants, the fact remains that such has been the case.

What can we say of the Church of to-day? Is it conservative, is it radical or is it progressive? We hope the latter spirit prevails. In fact, the growth of the national spirit in our church, the interest it manifests and has for long manifested in the teaching and encouraging of liberal religion in foreign lands, and among peoples of foreign birth is indeed commendable.

We were once greatly surprised to hear the remark from an orthodox min-

ister of no little note that the Unitarians were among the very first in all religious denominations to enter into charitable and missionary work among peoples of foreign birth.

What then is the present attitude of the Unitarian body toward the matter of establishing a universal or world religion? It is very easy to conceive how any Protestant or Catholic body that could gain the supremacy might establish a universal Church, but is a universal church synonymous with the general meaning of a universal religion? It would seem reasonable to assume that if any sect or body could succeed in inaugurating a universal religion, it would be an easy thing to establish its churches. Is there at the present time any tendency toward the establishment of a universal religion?

This question we shall not attempt to answer at any length. It is, however, the abstract idea of both the dominant churches of Christendom that eventually its religious tenets will become universal. As specific examples of the attempts toward the establishment of a universal religion may be cited the movement popularly known as Behaism, which is dependent for its immediate impetus upon the personality of its present leader, Abdul Beha. As is the case with Christian Science and many other movements, so with this cause, its visible power is seemingly dependent upon the personality of its initiator or leader. In a certain sense this may also be said of Christianity as a whole, of Mohammedanism, of Taoism, of Buddhism, of Confucianism, etc.; great movements which have seemingly survived the stress of almost countless ages. Yet should this be the case with universal religion? We think not. It must be then, that back of all such movements which have seemingly been more or less sectional, or provincial, there must be one great centralizing, unifying purpose, namely that of the establishment of a universal faith or a universal worship. A careful analysis of all great religions will readily show that there are a few great fundamentals which underlie them all; and to these principles must we look for the basis of unity.

It is safe to say that there are really but three fundamental principles: and chief among these are first, the Universal Fatherhood of God; second, the Brotherhood of Man, and finally, through a complete realization of these, an ultimate Unity in Religion.

Unity in religion is basic in all religions, and it can safely be said that Unitarianism represents one of the first organized movements toward this end.

If we extend our analysis further and include the rest of the articles of Faith, we cannot be so certain that all races, and the representatives of all creeds will assent; for the various sects which have been founded upon the personalities of some great leaders might not be so ready to accept the leadership of Jesus, as representing the One and Only Master. If we mistake not it may be upon this very point that dissension arises. The followers of Buddha, or of Mohammed, are not at their present state of development, nor is the Jew, ready to accept the leadership of Jesus.

It was in the past the negative emphasis placed by the Unitarians upon the denial of the Trinity that made them an as yet unrecognized body in the Protestant Church. Yet it should long ago have been the positive emphasis upon the fundamental principles we have just enumerated that should characterize them as an independent and a universal religious body.

The three supreme virtues of the Parsis were "Good Thoughts, Good Words, Good Deeds". It is said that: "The whole emphasis of the Buddha's teaching is on man's humanity and not his innate divinity. Each was to find out the Truth of Things for himself, only guided thereto by others, his equals in everything except in wisdom; the Buddha himself could only point out the Way, but each pilgrim was himself to carve out his way with his own energies." Surely this is not a negative philosophy, however much we may deprecate the Buddhistic teachings of Reincarnation, Karma, and the attainment of Nirvana.

To the transcendental mind of Theodore Parker, the "three cardinal attestations of the universal consciousness" were The Absolute God, the Moral Law,

and the Immortal Life.' Can our present day faith improve very decidedly upon this positive philosophy of the Absolute, the Relative and the Unconditional?

What now are we doing that particularly characterizes us as an independent body of workers for the establishment of a universal religion? How far have we improved upon the religion of Theodore Parker? Are we in the first place imbued with the spirit of a world religion? Are we conscious of the hidden forces of the Universal Christ spirit within us? It is a distinction worthy of notice that it was the emphasis placed upon Jesus the man, or rather upon the divinity of man and the humanity of Jesus that chiefly characterized the Unitarians from their more orthodox brethren. If, then, granting this divine humanity of Jesus, we disassociate from the human personality the universal Christ spirit, in the same way that we might isolate perhaps the divine aspects of other great religious leaders like Buddha and Mohammed, have we not progressed a long way toward a more universal acceptance of the fundamentals of Fatherhood, Brotherhood and Unity?

The term Unitarian was happily chosen and signifies the relationship to Unity, embodying unity or any unitary system, as applied to any far reaching movement. The Unitarian Church, unfortunately, owing, of course, to its early religious associations, signifies to the casual investigator the members of a religious body that rejects the doctrine of the Trinity. This meaning as previously emphasized, is purely literal and of chiefly negative value. The positive side of Unitarianism is its emphasis upon the essentials of God as a Unit, and as a divine Father, and upon Jesus the Christ, as the great exemplar of human Brotherhood.

It is no less a fact that Theosophy, and the higher Socialism, both at the present lay especial emphasis upon Brotherhood. How shall we go about toward the attainment of a universal religion? What first of all do we mean by a universal religion? One of the world's great spiritual teachers has emphasized the fact that there are many

religions, but there is but one religion. It is equally true that there are many churches, but there is but one church, and that is the church of the living God; the ultimate manifestation of which is as yet to be realized in the world. What, then, are the essentials of a true and universal religion? Tolstoy has said that:

"Religions are endlessly various, and we have no right to call one of them true, just because it most nearly suits our own taste * * * Religions differ in their external forms, but they are all alike in their fundamental principles. * * * The principles of this true religion are so natural to men, that as soon as they are put before them they are accepted as something quite familiar and self-evident. For us the true religion is Christianity in those of its principles in which it agrees, not with the external forms, but with the basis principles of Brahmanism, Confucianism, Taoism, Hebraism, Buddhism, and even Mohammedanism. And just in the same way, for those who profess Brahmanism, Confucianism, etc.—true religion is that of which the basic principles agree with those of all other religions. And these principles are very simple, intelligible and clear.

"These principles are: that there is a God, the origin of all things; that in man dwells a spark from that Divine Origin, which man, by his way of living, can increase or decrease in himself; that to increase this divine spark man must suppress his passions and increase love in himself; and that the practical means to attain this result is to do to others as you would they should do to you. All these principles are common to Brahmanism; Hebraism, Confucianism, and Mohammedanism."

"And it is these principles," Tolstoy affirmed, "that are fundamental to all religions, that form the true religion which alone at the present time is suitable for us all, and the adoption of which alone can save men from their ills."

Can we do better than to consider the above statements as possessing the true essentials of a universal religion? We have but to look about us to observe in full one-half of the world the utter

lack of an essential understanding of the meaning of Brotherhood. Tolstoy knew the meaning of the Brotherhood of Man; and so has many another great soul in the past and even in the immediate present, it may be said that there are several as yet imperfectly defined movements towards Brotherhood. Jesus of Nazareth was undoubtedly the greatest exponent of Brotherhood, who has yet appeared in the world. Would the world be ready at the present time to welcome Him again, or any other teacher that might appear?

The spirit of a stoical nationalism, instead of a universal race spirit, has been one of the leading factors in devastating the beauty and young life of the world, yet who can say that, along with the apparent destructive elements engaged there was not likewise the greater constructive forces which have emerged from a welter of carnage supreme and true to the greatest ideals of human Brotherhood? When shall there be ushered in the dawn of the New Age—the era of Brotherly love? When shall we come to know that International mind of which the Rev. John Haynes Holmes has been so ardent a champion? This we already thought the world had achieved before the tragic events of the past four and a half years; yet we were apparently not sufficiently tested until we had had our faith tried upon the plane of personal as well as impersonal fealty. Despite the gloomy forebodings of many with respect to the proposed League of Nations, it must certainly seem that this is a step—the first step in the right direction, and if we still have faith in the ultimate humanity of man, may we not hasten the day when war will no longer be the tribunal of first resort in the conduct of national or international affairs? Would not proper emphasis upon the positive aspects of Unitarianism aid the cause of universal Brotherhood and herald the reign of International peace?

Would not an International Fellowship of liberal-minded workers aid in the establishment of a positive era of humanitarianism? How far do our "Department of Foreign Relations,"

and our "International Congress" go toward the promulgation of the positive side of Unitarianism? Do we virtually possess at the present time such an organization as an International Fellowship or Alliance? If so, now and in the immediate future that is following upon the devastating world war that we trust is now safely numbered among the last of all wars will be the time of its greatest need.

Most movements in the past that have sought to synthesize religions by joining them together upon the basis of their various individualities have signally failed to obtain a stable unity. Has not this resulted mainly because of the strength of their organized differences, rather than because of their organic similarities?

If the principles of Universal Fatherhood, Brotherhood and Unity are common to all religions should not this be the basis of a more permanent synthesis? Does not the present Unitarian faith need to be reconstructed or rewritten that it may emphasize its positive attributes, rather than to adhere too strongly to what in the past and even at the present time, still prevents many from joining with its followers in saying "Our Father," and in hearing the sympathetic response "My Brother"? These are the real essentials, for does not the history of the past generation still quibble over the question of the Unitarian's interpretation of the humanity of Jesus or the divinity of Christ? Can we not still retain the essential meaning of the Christ spirit, and thus avoid the contention over the humanity or divinity of Jesus?

We shall undoubtedly not arrive at an international mind until we have achieved an international spirit of freedom, liberty and brotherhood that shall be to all individuals and to all peoples. Such an international spirit is the spirit of true Brotherhood, which sees above the discord and inhumanity of war, the ultimate triumph of brotherly love; and looks forward to an era of peace on earth and good will toward men. Let us hasten an understanding of the world foundation upon which Unitarianism rests. It is the religion of progress,

the religion of the New Age. The older Unitarianism emphasized the negative evils of creeds and dogmas, and emancipated a unity-loving humanity from the maze of orthodox Trinitarianism; Neo-Unitarianism (if we may use the term) must and will emphasize man's ultimate freedom from the bondage of ritualism and his progress onward and upward toward the higher life of the spirit.

The writer has long felt, owing to the mass of conflict that has become entangled about the name of Unitarian, that perhaps some time a better term might be applied that would emphasize the rationalistic rather than the ritualistic tendencies from which it has obviously long since emancipated itself. Would not the term Communitarian be an applicable one, emphasizing as it does the positive humanitarian side of true religion, and particularly the broad and philanthropic basis upon which every active Unitarian church rests? The church should be not a place of uncommon worship, but a place of common worship and communion, where its various attendants could gather for mutual companionship and helpful affiliation. Thus the Church would command the respect of the whole community rather than that of a number necessarily limited to its immediate fellowship. The Church should rightfully become, like the modern Settlement House, the spiritual instead of merely the geographical center of the community.

The older Unitarianism recognized but one Church, the Church of the living God; the New Unitarianism recognizes no church, but the great and eternal Brotherhood of Man. First the universal concept; next the spiritual awakening; and finally its ultimate universal realization. Thus the spiritual ideals symbolized in the Brotherhood of Man transcend time and place, and find their ultimate materialization alone in the greater Mind of God. And finally, out of a multiplicity of forms will come a unity of manifestation. Upon the trinity of Fatherhood, Brotherhood and Unity, it will erect the temple of Universal Fellowship.

The Work and Aims of Younger Unitarian Ministers in America

[Delivered at the Ministers' Conference, Annual Meeting of the British and Foreign Unitarian Association, London, June 12, 1919.]

Mr. Chairman, Gentlemen and Friends:

Before proceeding to my subject there are a few things of which I feel that I must take the opportunity to speak. In the first place, there is my country. In my short stay in England I have been astonished at the number of people who have had at some time or other an altogether mistaken idea of the position of America in the early part of the war. Of course, we are English in our life and habits of mind, in our language, our literature and the principles which lead us. But on the other hand, we are an assemblage of all the peoples of the world. We have so much of the Slav, the Latin and Teuton elements that when it comes to creating a unified public opinion and a common will where there are so many conflicting interests of blood, temperament and tradition, the task is tremendous. For this reason I consider it magnificent the way the President brought America to the war, and our debt to him is immeasurable.

Then there is the relationship existing between your association and ours. I hope that this relationship is to grow closer in the future, that we are to see more of each other and to know each other better. For in no other way can we better help to bring about that spirit of friendship, confidence and dependence in one another which should unite our peoples. For in the last analysis the success of a League of Nations or any other political structure will depend not so much upon the form as upon the moral and spiritual forces behind it.

I regret that Mr. Cornish is not here to address you as you had anticipated. When Mr. Bowie asked me to speak to you upon the same subject upon which he was to speak I replied that he was taking a risk. From his experience and position Mr. Cornish would be able to give you a much more comprehensive view than I possibly can. He stands on the outside, as it were, looking on, while

I, being young, necessarily stand on the inside and many things which he would observe I am perhaps unable to see. But I can only call your attention to what you have said many times yourselves at these meetings. You have said that wherever there are two or three of us gathered together there are sure to be two or three different points of view. So I should be very foolish to say that I spoke for the younger Unitarian Ministers of America. My subject should be rather the work and aims of one younger Unitarian minister of America.

You, of course, are familiar with the background of our development in America. To Channing, Emerson and Parker we owe pre-eminently our religious freedom. Channing pointed us the way to a proper estimation and understanding of scripture while Emerson brought us into the full light of freedom. Parker first explored the vast realms of science and human endeavor, finding in them new and unsuspected confirmations of our faith much in the way that Martineau had done for you.

The need for consolidating our position marked the period which followed, the controversial period it might be called, for there was constantly the necessity for justifying our views. But of late years a new situation has been forming. Hastened by the war in its development, this new era is upon us. We in America are confronted with many so-called orthodox churches which today are preaching and teaching the thought which Channing and Emerson and Parker gave us almost a hundred years ago. In our Army the development has been all the more marked. I have met and talked with Chaplains of all denominations and sects and few, indeed, are they who do not desire a more fundamental and real basis of Christian brotherhood. Many have expressed their will to me to co-operate and combine on any broad, liberal basis. So I have come to believe that for us in America the age of religious democracy is at hand, that if we do our part spiritual, and through that social, unity will have a new birth.

This new development in our religious life has not been unanticipated by our

ministers, especially the younger. From the natural process of growth and evolution two distinct views of our mission and purpose have come into existence. There are those who say let us settle down now and reap the fruits of our labors. Our controversies are at an end. We are now ready to devote ourselves to the real purpose to which everything else has been only incidental, the intensive development of the life of the spirit. But others say no, our true purpose has always been to blaze the way, to be the torch bearers of religion, the pioneers of the spirit. We must discover new truths and point the way that Christendom may not be allowed to settle down into a rut and stagnation, and these are demanding that we ally ourselves with definite social causes. Consequently we have these two tendencies, which I will term for the sake of convenience merely, the idealistic and the social, the one with its principal emphasis upon the depths of religious conviction and experience and the other putting the stress upon the broad practical application of Christian teaching to social problems, each very good in itself yet very different from the other in its extreme.

As a result of these two tendencies we have two practical extremes and in saying this I have two specific churches in mind. On the one hand we have the spectacle of a church separating itself from the denomination and seeking a new basis of organization in the community itself. This church calls itself "*the* Community Church," evidently considering no other church entitled to that designation. The line of reasoning is simple. It is argued that we have outgrown denominationalism, the era of religious democracy is at hand, and believing this to be true, there is but one thing for us to do and that is to step out of the denomination altogether. No cognizance is taken of the fact that a denomination may stand for democracy and freedom, but the obvious purpose is to get entirely away from the denomination. Opposed to this we have the unique spectacle of a church which consciously seeks to adapt itself to all sorts of traditions and peoples in the

form and method of its service if it can but preserve through it all the love and spirit of freedom and truth. The one desires to cut entirely away from the past, the other reaches out with loving arms to gather in if it may the cherished treasures of the past and carry them on into the future. Such a church will give the Communion and while interpreting it after its own free fashion recognize in it none the less the beauty of historical association. Remember that I speak of extremes and chiefly for the sake of contrast.

So much then for the situation within the churches. But only half of the story has been told. For the rest we must turn our gaze to the world about. In the trying experiences of battle many a Padre has been closer to scores of men than he has ever been before. In that stern world the realities of life have been reduced to the barest necessities. For the soldier there is but to do or die, for the leader but to lead or fall. For the Padre there was but one real question, yet that one question represented all that was wanted or expected of him. In every case it amounted to this: Padre, can you tell us what is God? It was in such a spirit as this that the world turned to the Church in those first days of the war. Though the question was not often uttered yet it was in every heart, what can you do for this? Have you no answer then? And alas, we had no answer. So now as we face the problems of peace and rebuilding the tottering structure of civilization and humanity the world confronts us with her problems, again asking what can we do for this?

While the world has been brought to a realization of its identity of interest and essential unity, everywhere we see evidence of the old spirit of rivalry and hatred striving for the mastery. The old spirit of narrow nationalism is yet far from dead. Upon the horizon again looms the old, old spectacle of class struggle and domination. We have with us the eternal warfare of capital and labor. Even our churches are not free from this struggle. The very soul of freedom we have yet to discover, for the very essence of freedom is limitation

and respect for the rights of others. There is scarcely a church which is not threatened with a still further division of its forces. Meanwhile the world stands with her challenge: How are we to live together in peace and unity and friendship. Have we no answer?

I believe that we have. The Community Church is not an answer. By Community Church I mean the special sense in which I have employed the name. As a matter of fact every church which is fulfilling its obligations at the present time is a community church in a very real sense. To base the Church upon the community, however, is not to go down deep enough, but simply to multiply the division which already exists. The problem with which the world is grappling today is to find a basis upon which the larger communities of nations can live and work together in harmony. Now the situation before us amounts to this. Religion and Christianity have long held the answer to this question, but we have failed to bring it into life. The interests of the community are narrowing and selfish, but the Fatherhood of God and the Brotherhood of man furnish us the key to a unity of the spirit which embraces all mankind. No, I think the answer lies in another direction. Both our tendencies, as I have pointed out, are good in themselves, spring from the right motives and spring up in response to a very great need in the world. But why must one prevail at the expense of the other? At a time when the world cries for a basis of unity we are still concerned with fighting among ourselves.

There is a principle which underlies both and which expresses itself in the common service of humanity. The sincere social reformer may say that he knows nothing of the ways of the spirit, the idealist may say that the social reformer is only rippling the surface, yet both must admit the common cause in which they labor. And to my own mind there has always been a close relation between the two. As I listened to your addresses last night I was struck by the all-round presentation. I heard youth and age, preacher and layman, idealist, philosopher and industrialist, all speak-

ing for the same cause, and I rejoiced. It recalled to my mind the image of an unfolding flower which I have seen on the moving picture screen. You know how the effect is produced. A large number of pictures taken at regular intervals over several days' time are shown on the screen in a few seconds so that one sees the bud open into the full-blown flower before his very eyes. So I should look upon a true community church, that is, one which is trying to make Christian teaching the rule of conduct in every phase of the community life, as the very flower of idealism. So you see that in my mind the two are inseparably associated. We need them both. Each without the other is incomplete. The one fades away into scholastic intellectualism, the other drifts into plain politics, and neither is religion.

Will you allow me to make just a few practical suggestions along the line I have been following. The age of religious democracy is here, but that does not mean that by merging churches and denominations unity will be attained. But as the League of Nations puts the general welfare of humanity above the interests of any one nation so our denominations must acknowledge a unity of spirit and purpose which binds all Christian people together. When this reform is accomplished something worth while will have been done. Not a mere change in name but a change in spirit is what we demand. The attitude of one church to another should never be controversial in the new order. We are not free until we have learned to respect individuality. The best in each other we will readily incorporate in ourselves. The new church will be more and more democratic in its very nature and by this I mean that it will become more and more a society. It must cease to be a one man institution. This does not mean that the minister will be less of a leader but more of a director, manager, and organizer of Christian activities in the community. He will not dictate belief as in the past, but stimulate, nurture and direct religious impulse, aspiration and thought. He will teach us not only to be free but to love the free-

dom of others. The church of the new democracy will derive its vigor from attacking the forces which rend humanity and destroy individuals. The capitalist and the laborer she will shame with her justice. The inhumanity of man to man will be her battle-cry. Selfishness and greed, prejudice and hatred, the principles which dominate our industrial life, she will overturn in the day of her might.

Our duty is plain. As one of your speakers put it so aptly last night it is to turn on the currents of the spirit into all the complex complicated life of the world. Let us send the currents pulsing into every mansion and hovel, into every factory, office and workshop, into every union and board of directors. We should not worry so much about the form which our church takes, but only let us to work. It may perhaps be some sort of industrial church, another Knights of the Temple, or something like the old Guilds or even a community church. But all this is beside the question. Let us turn on the current. The rest will take care of itself.

Hurley Begun, Chaplain, U. S. A.

The National Stitch in Time .

Progress always has its reactions, but it is perpetual, nevertheless. It is knocking at the doors of the nations today to awaken them to the hour; for the time for reaction has ceased, and to move forward is now vital. The people are weighed down by habit and her twin, "inertia", especially along the lines of spiritual aspiration and principle in action. It will be best if the change is wrought gradually, as then, the tremendous issue of suddenly right-about-facing may be avoided. If we delay, let us look to the cost of having been unfaithful to such ideals and prophets as we have. We must bow to the divine mandate or be swept to untold woe and death in the maelstrom of the working out of immutable law.

When man's laws conflict with those of the universe, there can be but one final result; and I said "final" because the end may be long delayed, but let us not blind ourselves to the fact that this

makes it not less inevitable. Man has, long since, reached the climax of development along purely physical lines. The day of ruthless competition must go. Most of man's errors have come through his self-will and having the power to formulate his own laws, which his leaders have invariably done along the lines of expediency and self-interest. It is said laws were made by lawyers for lawyers. This naturally brings inequality and injustice, with the ensuing disturbance and retribution. It is only the operation of unseen but even-handed supreme justice, which inheres in the very warp and woof of the universe.

We sent our boys—the best blood and manhood of our nation—to the front; and out of that cauldron of hell some have emerged chastened, and with clear vision of the futility and injustice of conditions at home. Will they bring sufficient of the liberal militant spirit to leaven the great lump of crystalized conservatism within our gates, or will they, after a season, be swallowed up in the blandishments of flattery and seduction, and finally overwhelmed with the almost universal spiritual lethargy of our day?

The writer in approaching the sunset, the parting of the ways. This gives him pause and perspective; and he fain would be of service in pointing out this issue of issues—the greatest that has ever faced the world. He does not desire to be known as a "Prophet of Gloom", but clearly perceiving the "Precipice", he is left no choice but to sound the note of warning to his fellows who approach it. If it can be successfully met, spiritually realized and acted upon voluntarily, it will in all possible ways result in both individual and collective gain.

If the issue is obscured by those we recognize as leaders,—if they apply sedatives to the awakening consciences of mankind—it but guarantees a successive inferno of such increased terror, and scope, that the mind of man, in peace and quiet, cannot conceive it. The forces and laws of nature will have their way in the finals. Why continue to sow the seed that must eventually destroy us?

The choice now lies between the competitive and co-operative. Let us make it now, as the time is more than ripe. Let us away with the sophistry of self-interest. Let each persistently turn his face to the light and bravely commence to "serve".

What did our boys learn out of the crucible of the utmost in prolonged agony? What vision did they gain? Simply this: that man is infinitely greater than anything he has ever done or possessed; that all development worth while is spiritual; that it is only gained through service; that this contains in it the only true growth both for the server and the served. All else is sophistry and its twin sister, exploitation, which invariably leads to disaster and death.

The mass is more or less unthinking. This is why the opinions of majorities are not always to be trusted, and for this reason intelligent minorities generally rule, even the minority of one. Nearly every ideal, innovation or radical reform has originated in the mind of one or a few men of superior mental perceptions. This, by degrees, is battered into the heads of the multitude, and when once they adopt it, they take all the credit for its discovery, history and the record to the contrary.

If we blind ourselves to a danger, we invite it. There is a natural tendency to follow the lines of least resistance, which, if unopposed, leads to the vanishing point. Let us make not, and deeply resolve, lest we forget.

—*Jesse M. Emerson.*

Some men follow the well-beaten paths cleared by others. Their souls are imprisoned in a narrow cell of human experience. There are also those who set out for themselves—with moral courage in their hearts—men who leave the beaten paths and actually find those experiences which others have sought to avoid. Whatever progress the world has made, whether religious, social, or economic, we owe to them. They live in the present, but for the future. They are the men whose counsel we should always seek, whose judgment we should heed!—*Felix Fluegel.*

THE PACIFIC UNITARIAN

Why We Should Support the League of Nations

Rev. Thomas Clayton

It seems almost incredible that America should furnish the strongest criticisms and objections to a league of nations, for the whole idea is a distinctly American product. We have just brought to a successful conclusion a war waged by strong nations upon the weaker ones, and are glorying in our share in this great victory. Were we not confident that the great majority of our people will finally insist upon the ratification of this league, we should feel deep chagrin at the attitude of many.

Why should we people of the United States, more than all others, enter whole-heartedly into this league?

1. Because we have always been known as a "peace loving" people. That is true of the great majority, at all events. We have just celebrated one hundred years of peace with the mother country, and in all that time, the only wars we have engaged in with other peoples, have been to prevent the strong from oppressing the weak.

2. This league is the only effective way to protect weak nations, and in the end will save us from a repetition of the present very expensive way of helping to curb the ambition of aggressive nations.

3. For us not to join the league, is to stop short the good work we have begun, which we announced through our government is "to make the world safe for democracy." It will be the only effective weapon against future aggressions by the warlike races of Europe. Germany still has seventy millions of vigorous people, and with Russia, can at any time form a combination that will be very hard to overcome. This league would render such an alliance impossible, or at least make it harmless.

4. This league is merely extending our Monroe Doctrine to the whole world. To oppose it, is to arouse suspicion of our disinterestedness in world affairs outside our own country, and continent.

5. We cannot if we try, keep aloof from the affairs of the whole world.

A world now closely united by telegraphs, swift ships, railroads, and the new aerial fleets that will continue to annihilate distances. We expect to do business with all peoples and governments, and every controversy or future war will vitally affect our welfare. Where any one member of the family of nations suffers, the whole family must suffer with it. Why not have a voice in preventing any future disturbance of the world's peace and prosperity.

6. If we throw down this league of nations, we shall leave other nations to form alliances which will become storm centers: governed by selfish interests, they will continue the past ruinous increase of armaments and fleets. Is it not time to limit the preparations for war to the mere demands of peace?

7. It is objected, that as it is, the league will not hold together. It certainly will if we enter it; it surely will not, if we stay out. Can we afford to throw the world back upon the old basis of balance of power alliances, with their suspicious and watchful jealousies, pregnant with threats of war? Shall we, after spending twenty-five billions of dollars, raising an army of three millions of men, and leaving tens of thousands of our dead upon the battlefields of Europe, say to the nations, "Go your own way, and we will go ours;" until the next war draws us into the whirlpool, and we pay the price of our continued folly? We said we will make this the last great war; let us keep our word, and finish the work we set out to do.

My Creed

I believe in God, in Humanity, and in Justice, I give my allegiance, first to the World, then to my Nation, my State, and my Neighborhood.

I acknowledge no authority that bids me do wrong to man or nation.

The ideals toward which I strive are, to become non-sectarian, non-partisan, and consistently and constantly democratic in my relations to society.

To do, not what is profitable materially, but what is right at the time.

Whatever conflicts with this creed and declaration of ideals has no claim upon my influence or actions.

—George W. Stone.

An Impressive Experience

E. J. Bowden

[Related in a recent sermon on the "Pre-eminence of the Spirit."]

Underlying this sonnet there is the most intense appreciation of the reality of the spirit. The deathless soul is contrasted throughout with the fading mansion in which it dwells; and this is done in terms so clear, chaste, and beautiful, that any attempt at a detailed exposition would be superfluous and presumptuous.

Instead of giving you an exposition of the words of Shakespeare I am going first to illustrate his thought from other sources, and then to point out as briefly as possible something of the strength and grace which veil themselves in this sonnet as a beautiful woman of the Orient veils herself from the obtrusive gaze of curious eyes.

Let us follow the pre-eminence of the spirit through other phases,—less chaste, and of less enduring value, but more picturesque, and appealing more immediately to our senses.

Some years ago I turned off the beaten ways of our Island life to attend the funeral of an Indian child,—a boy of about six summers. The graveyard was on the edge of a primeval forest, and was flanked by a broad, clear river which raced tumultuously from the highlands to the ocean.

The little corpse was fully dressed in a new suit bought from the store of the Quineetum—the white man—and laid in a rough, home-made coffin which rested with its head considerably raised, at the foot of the grave.

On each side of it stood a woman of the massive build and noble mien which belongs to Indians of the older generation. Each had in her hand a copper rattle, with long streamers of coarsely-spun wool attached.

First the woman on the right shook her rattle slowly and solemnly four times, and then gave voice to a long, full-toned, mournful ah-h-h-h. Her cry was echoed back by the silent pines and the river, and gathered from them an intensity which seemed to come from other worlds. Then she prayed, chant-

ing her words impressively, and the burden of her prayer was this: "O Great Spirit, give strength to the feet of this little child, that he may travel safely over the path which leads to thine abode."

Then the woman at the left of the grave shook her rattle four times: she, too, repeated the same exclamation, with the same weird intensity of voice and expression; and then she prayed: "O Great Spirit, make smooth the path for the feet of this little child, that he may travel swiftly and safely to the regions unseen."

This, in the silence of the forest, was deeply impressive, but what followed was still more so. The Indians took the coffin with rough tenderness and laid it in the grave,—not a narrow grave, but broad, and with plenty of room for men to stand on either side. And then they began to fill the pockets of his new suit with silver coins—not two or three, but dozens of them; and not small ones, but coins of the largest denomination,—half dollar and dollar pieces. I asked why this was done, and an Indian gave me the reason. The little fellow had known that he was about to die. A few hours before the end he turned to his parents and said, "Father, I am going to heaven; give me a nickel to give to my little brother." The father gave him a nickel at once, but only as the earnest of a far greater gift: now in the grave they were filling his pockets with silver that he might go well provided to meet his brother in the spirit land.

I stood with the mourners to take a last look after the attendants in the grave had finished their work. On the lid of the coffin, at its foot, was a new pair of shoes for the little traveler. I thought of the two prayers offered by the women,—that his feet might be strong for the path, and the path smooth for his feet, in the journey that leads to the divine abode.

Who could witness such a scene without being thrilled to the depths of his being? For was not each act of that burial service a symbol of the faith of the Indian mourners that of all realities in the universe none are so great as those of the spirit?

Events

Testimonial of Regard.

Rev. Oliver J. Fairfield of Littleton, Mass., who has resigned his charge to come to the church at Long Beach, must feel gratified at the good feeling expressed by the following resolution adopted by those he leaves:

"Since our minister and friend, Oliver J. Fairfield, has resigned his commission with the First Congregational Unitarian church of Littleton and is about to take up service with a sister church in California, we wish to record our deep affection for him and his family and appreciation of his efforts for our church and town. He has, during the nine years of his settlement, been devoted to the interests of the community and to all the people here. He has fulfilled his duties with unfailing devotion. He has won and kept the respect and confidence of us all, and his going is a cause of sorrow to many. We shall follow and rejoice in all his successes. If he shall visit us in twenty years he will see some of the good fruits of his planting. For Mr. and Mrs. Fairfield, and for their son and daughters, we have only love and best wishes. They have all taught and helped us, and often their teaching and help has been of utmost value."

The Unitarian Position

Apparently one of two things are true: The great majority of people do not understand our Unitarian attitude toward religion, or, understanding it, they do not care.

And so, we go on, trying anew to arrest attention, or to win over, to what seems to us, a reasonable, and tremendously important, interpretation of religious truth.

One of our ministers, Rev. Thomas Clayton of Fresno, has just issued a new manual that very concisely states what to him the Unitarian Church stands for, and it may be helpful to those who may have no clear understanding, and who may be helped by the formulation of the liberal view of religion:

1. For 100 years the Unitarian churches have stood boldly for abso-

lute "Freedom of Thought" in everything pertaining to religion. Unitarianism imposes no creed. Religious beliefs are purely a matter of individual conviction.

2. The things that Unitarians generally believe: First, we believe in God The One Supreme Life that inhabits and controls the whole universe. We believe this "Supreme Life" is holy, good, and loving. We may, or may not, regard it as "personal." Most of us think of "Him" as "Our Father," and the direct sustainer of our life.

Second. We believe in the "Divinity" of man. Not of "One Man Only," but in the essential divinity of all mankind. That all are capable of development in a divine nobility of character.

Third. We believe in the development of "Character," by religious education, by stimulating the religious consciousness through religious worship and service. Our aim, therefore, in teaching the young, is to develop in them those divine qualities that constitute a noble character, and give us complete self-mastery. In other words we seek to help the young to "grow up" into the divine image. We further believe that such religious education is the one best hope for the future human society; and the true remedy for all social evils.

Fourth. We believe that the only life "worth while," is the life based on truth, righteousness and love. Hence, we believe in observing always and everywhere, the principle of "The Golden Rule," and the "Square Deal."

Fifth. We stand for the practice of the doctrine of "The Brotherhood of Man." We are the outward manifestation of one divine life, and are of "One Blood," hence we are entitled to brotherly consideration at each other's hand; and each man is in duty bound to "Love his neighbor as himself."

Sixth. It follows that Unitarians stand for justice, equality of opportunity, and the right to live in decency and comfort, for every child of man; without distinction of race, color, class, or creed; and for protection of the weak against the oppression of the strong.

Seventh. We accept the "Christian Bible," as a noble textbook of religion and ethics; and place a high value upon

all bibles that teach men how to serve God and live aright. Nor do we overlook that great Bible of Nature, open to us day and night, and revealing the truth, beauty, and goodness of the universe.

Eighth. We believe in churches. Because they are necessary centres where the people can gather together to express the universal impulse to religious worship. Where we can deepen our religious consciousness, and strengthen and comfort one another in all the varied experiences of daily life. The church is, or can be made, a real bond of fellowship, companionship and mutual helpfulness. Membership ought to mean a strong bond of sympathy, brotherly love, and cordial co-operation, in all good work and service for humanity.

Ninth. We believe in, and are ready to co-operate with, any and every good movement that is clearly for the welfare of all classes in society. Our conviction is that no "religion" is worth while that does not make us better individuals, better citizens and neighbors, and better parents and children.

Tenth. Unitarians feel their religion requires them to take a deep interest in the progress of scientific research, because the more we learn of the universe and of life, the more clearly we shall understand human duty and destiny. And—in this connection we emphasize—that we have no cherished or "fixed" beliefs we shall want to hold in the face of scientific facts that clearly disprove them.

Finally—If there is anything else that is true and good and we have failed to mention it here, we believe in that, too.

We are "Seekers after Truth", "Followers after Righteousness", "Lovers of Peace", and lovers of all mankind.

We are happy in "The Freedom in the Truth." We look to the future with calmness, hope, and cheerfulness, based on the belief that God is mindful of His children, and caring for them, both in time and eternity.

If after reading the above, you feel that this expresses your own religious convictions, we invite you to fellowship with us in this church.

Our Super Revolution

Rev. E. J. Bowden preached his farewell sermon at Victoria on July 27th. He reviewed the revolution now in progress, which all the wisdom of the earth seems powerless to restrain, and contended that our need is not counter-revolution, but super revolution. Instead of fighting our battles with weapons of violence we must learn, as the early Christians did, that the emancipation of our race is to be won in the realms of the spirit. Instead of changing the outward conditions of men we must change their hearts, teaching the strong to be kind, the weak to be valiant; making the foul man clean, the selfish thoughtful and the gifted man eager to serve

"As in the first century so in the twentieth it must begin with personal experience, and all the evidence shows that the world over men are gaining that experience. The powers of the age to come are gripping their souls.* * *

"The spiritual experiences of our time are still nebulous and have yet to find a language. But however men may express it, in its essentials it is always the same. To him the earth can never be what it was before. God speaks to him in every bush, and stands before him in every humble son of toil. He has heard a spiritual imperative which he dares not disobey, even if it means the complete surrender of all that life holds dear.

"With the super revolution, when the soil is ripe, when the hour has struck, the flame shall leap from heart to heart, a new enthusiasm shall grip the souls of men, awakening a passion of love and service. Once they have tasted the power of the age to come,—caught the spirit of the new era, they will gladly give their lives to hasten its coming and the dreams and hopes of centuries shall find their realization in a day."

There should be no stooping of the intellect, no warping of the reason, no demeaning of conscience in the approach of the soul to life's fundamental problems. The modern faith demands a religion of man's full size, or none at all.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed)

The All Pervading Presence

1. He who rises in the morning with only God in his mind, God shall look after him, both in this world and the next.
2. Think not God is something distant, but seek for Him in your heart, for the heart is the abode of God.
3. Dead leaves
 Conceal the Old Path;
 Sweep them away and see
 Lo! the footprints of God.
4. God's is the east and the west, and wherever ye turn there is God's face; verily, God comprehends and knows. He is the first and the last; the outer and the inner; and He all things doth know! God is careless of what ye do. Rely upon never careless of what ye do. Rely upon God, for God is guardian enough. God's is the kingdom of the heavens and the earth, and God is mighty over all!
5. Thou movest under all the forms of truth,
 Under the forms of all created things;
 Look whence I will, still nothing I discern
 But Thee in all the universe.
6. O God, I never listen to the cry of animals or to the quivering of trees or to the murmuring of water or to the warbling of birds or to the rustling wind or to the crashing thunder without feeling them to be an evidence of Thy unity and a proof that there is nothing like unto Thee.
7. His beauty everywhere doth show itself,
 And through the forms of earthly beauties shines
 Obscured as through a veil. . . .
 Where'er thou seest a veil,
 Beneath that veil He hides.
8. I see with eyes wide open and smile, and behold His beauty everywhere:

I utter His name, and whatever I see, it reminds me of Him: whatever I do, it becomes His worship.

Whether I rise or sit down, I can never forget Him; for the rhythm of His music beats in my ears.

9. All this is Brahman. He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.
10. My Lord hides Himself, and my Lord wonderfully reveals himself:
 My Lord has encompassed me with hardness, and my Lord has cast down my limitations.
 My Lord brings to me words of sorrow and words of joy, and He Himself heals their strife.
 I will offer my body and mind to my Lord: I will give up my life, but never can I forget my Lord!
11. The eyes of the Lord are upon them that love him:—
 A mighty protection,
 And strong stay,
 A cover from the hot blast,
 And a cover from the noonday,
 A guard from stumbling,
 And a succor from falling:—
 He raiseth up the soul, and enlighteneth the eyes,
 He giveth healing, life, and blessing.

1, Al Ghazzali; 2, Muro-Kiuso; 3, Sontoku Ninomiya; 4, The Koran; 5, 7, Jami; 6, Early Mohammedan Mystie; 8, 10, Kabir. 9, Upanishads. 11, Sirach.

Mr. Hurley Begun, who left our School for the Ministry almost three years ago, for any service he could render in the great war, and who became a chaplain, has, to the great satisfaction of all who know him, returned to complete his course at the school.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

The Altar at Home

The "Industrial Revolution" following the invention of power-machinery took out of home into factory many of the time-honored household occupations—spinning, weaving, garment-making, much of the food-making, furniture-making, etc.

The religion of many people has also become "factory-made." Its nurture is no longer maintained at home. Children get it in Sunday school if at all. And the effect of Sunday school is too often nullified by the indifference of one or other parent. Religion like cloth-weaving is done out of the house.

But the analogy breaks here. With weaving done out of the house we seem to have more and better cloth than ever. With religion done out of the house, we shall have less and poorer than ever. And this for the reason that cloth and religion are very different. Cloth is of the outer world. Religion is of the inner world. The making of cloth outside the house is a development, the making of religion outside the house is a decay.

It is that decay we want to arrest. We want to restore the making of religion in the home. There is an earnest group among us taking concerted action to that end. They ought to have our equally earnest support and co-operation. The Church should be brought closer to the home. We want to invite the Spirit of Christ to our hearth and daily board. We want all parents to be priests in their own households. Children ought to learn the elementary vocabulary of religion before they enter Sunday school. It ought to be part of their mother-tongue, not a language taught by comparative strangers. It should never be possible for them to remember when they first heard the language of religion, just as it ought never to be possible for them to remember when they first began to hear any spoken words at all. The spirit of rev-

erence should be inculcated along with the primary attributes of gratitude, courtesy and pity. Religion is as natural to children as arms and legs. If nourishment be cut from arms and legs they will atrophy and die. So also with religion. Nurture is as necessary for the one as for the other.

Whatever the causes why church attendance has fallen off (and there's a vicious circle of these causes) not least of them is the neglect of religion in the home.

It is not easy to restore the usage of family worship because of the self-consciousness and embarrassment naturally incident to innovations of that kind.

First of all, the necessity must be felt. A sense of the necessity arises from the desire in all true parents' hearts that their own and all children should have a deepened spiritual life. They do not wish children to be moral asthenics. They want them to have a profound rather than a shallow philosophy of life. They want them to have reserves of faith for life's crises, and convictions that apply to the daily round of duty. They want them to have vision, loyalty, consecration. Parents have learned from many observations and experiences that the chiefest tragedies come from drifting with the current, following lines of least resistance, becoming mere pawns in the game, mere molecules in the cosmic urge. For poise and moral heroism, for devotion and spiritual beauty, there must be nurture of the inner life.

It will not be so hard for parents to overcome the initial difficulties if the necessity is appreciated and the possible consequences of neglect realized; and if also it is realized that the initial difficulties are the chief if not the only ones.

Let parents confer together of the necessity, let them desire to begin, and there remains only the question, How best to begin?

In these days when the utterance of

prayer is almost a lost art, it must not be expected that parents will be able, as a rule, to offer extemporaneous prayers. In some homes this would degenerate into the travestied long-winded piosities of former days. The best way to begin, and in most homes the best way to continue, will be to purchase one of many acceptable books of personal or family devotions. These little volumes are to be had of our own denominational headquarters and in almost any good book-store. They ordinarily provide a page for each day of the year, with an appropriate verse from the Scriptures, one or two paragraphs from later writers, and a prayer. If the book provides no prayer, the Lord's prayer may be used. The *Christian Register* provides every week readings for every day of the week appropriate for home worship.

Then let the parents advise the children that they purpose to use the little book they have purchased (or whatever other readings they have found) every day at some time when the family is assembled. The natural occasion would be the morning or the evening meal. Some of the reasons might be mentioned and even some expression of regret vouchsafed for the neglect in the past.

Thus without embarrassment or any real difficulty whatever, the family is entered upon a usage whose blessings will grow with the years.

The moment's pause each day; the moment's humble, reverent thought; the inevitable silent memory of absent ones; the moment of communion of Earth and Heaven; the moment of renewed vow; the moment of penitence or strong resolve; the moment of renewed devotion to God's great task in the world; the momentary pang of penitence, pity and petition;—these moments are the moments of eternity; and however momentary the act, the value is constant, and the effect perpetual and cumulative.

W. G. E., Jr.

Rev. H. E. B. Speight has assumed the superintendency of the Sunday school in his church, and secured as his assistant, Miss Julia Budlong of the School for the Ministry.

Selected

Catholic and Unitarian

Any church that hopes to have a real part in the religious life of the coming generation must have the catholic spirit. The world is hungry for religion, but it is out of patience with churches that have the negative, exclusive, undemocratic spirit of sectarianism. Only a church that is positive in its teaching, inclusive in its sympathies, and democratic in its appeal can meet the need of the time. Such a church—whatever its creed or form of organization—is catholic, in the large sense of that splendid word. Such a church is part of the Church Universal, the Holy Catholic Church of all the seekers after God.

In its very essence, the faith that we call Unitarian is catholic rather than sectarian; and the churches that accept the name "Unitarian" are false to their highest traditions unless they share the catholic spirit. A Unitarian church is not concerned with the things that separate it from other churches, but with the things that unite it with all parts of the Church Universal. It seeks to proclaim the unity of mankind, enriched rather than broken by diversities of thought and feeling. It seeks to proclaim the unity of God, infinitely more significant because He reveals Himself to different hearts in different ways. It seeks to proclaim the unity of purpose that yet shall bind all men to one another and all men to God in a common enterprise.

It is because the Unitarian faith is essentially catholic that our churches have their glorious opportunity today. If we are true to our broad heritage, we can make our churches living parts of the One Church of God. If, in the dust of denominational controversy or the mire of sectarian ambition, we lose the catholic spirit, we may have all the intellectual correctness and all the efficiency of organization in the world, but we shall have lost our own souls. Worse than that, we shall have lost the power of helping and saving and feeding the world.

Is it not time for Unitarians to recognize and proclaim the catholic spirit

that is theirs? Is it not time to have done with all that suggests sectarian exclusiveness or denominational false pride? Is it not time for Unitarians to take their places, humbly, hopefully, with the joy of open minds and willing hearts, in the one company of all men who are seeking to find and know God? If we have the catholic spirit, as all our Unitarian saints and poets have had, let us say so. In that common confession we shall find richer fellowship and more abundant power to serve.—*Rev. Frederick M. Eliot.*

Julia Ward Howe's Aim

In a recent sermon on "Julia Ward Howe's Many-Sided Americanism" at the Los Angeles church. Rev. E. Stanton Hodgkin said in conclusion:

"When asked what should be the ideal aim of life, Julia Ward Howe, in her old age, said, 'To learn, to teach, to serve and to enjoy.' What a magnificent working creed for one's daily life that is! 'To learn',—to resist the tendency to close the mind and become dogmatic, bigoted, harsh and unsympathetic. To have the open mind so that one may receive daily some new vision of truth; to keep the mind always fresh, sympathetic, vital, alive, expansive. Then what a great gift it is to be able 'to teach' spontaneously; to draw out those about us into fullness, strength, beauty and sublimity of life! 'To serve' and thus build ourselves into the very warp and woof of life and to see the living fabric transformed thereby. Then if we can have the saving grace 'to enjoy' it all, which purifies, ennobles and prevents life from becoming sour and rancid. What a splendid example her own ninety-one years of life were of the realization of her own aim,—always learning, always teaching, always serving and always enjoying.

It was she that said, "The deeper I drink from the cup of life the sweeter it becomes; in my case it was not the bitter dregs but the sugar that settled to the bottom." What a true realization her long life was of Browning's admonition:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half: trust God: see all, nor
be afraid?"

Books

LOOKING BEFORE AND AFTER; some war time essays. Clay MacCauley, A. M., D. D.; Kelly & Walsh, Yokohama.

In 1911 Dr. MacCauley published a thoughtful booklet under the title, "Thought and Fact for Today," in which he declared that "War is not a necessary, and therefore is not to be a perpetual accompaniment of social or national development, and that it is one of the highest national and international duties to advance continually the plea for a world-peace." Three years later he felt there was much to justify the hope of a near realization of his cherished ideal of peace and good-will.

In spite of all that has happened he still feels that the signs of the times favor peace rather than war. During the world conflict, he closely followed events, and published a number of articles on current events. As president of the American Peace Society of Japan he delivered its annual meeting last year, an address in which he contended that the way to the longed-for goal was directly through the world struggle to a positive victory over the Hohenzollern autocracy.

In 1917 as a contribution to a possible League of Nations he published the proposal made a century ago by the philosopher Krause. In the autumn of 1918 he published a paper on "The Pending World Crisis," and in May, 1919, delivered an important address at Waseda University, Tokyo, on "America's Contribution to the World Civilization." In all he has contributed nine careful studies of various phases of events during the past three years, and at the solicitation of friends, he has given them permanent form in this book. In 1916 he wrote on "The Hohenzollern Dynasty," "Who Is Germany's Real Enemy?" "The Measure of the True American." In 1917, "Krause's League for Human Rights." In 1918, 19, "A German Philosopher," "The Downfall of Russia," "The Pending World Crisis," and "Humanity's New Move Onward."

It is a remarkable collection of articles that must have been influential in Japan, in helping to an understanding of world events, and in helping to build up a wholesome faith in final peace as the end to be sought with confidence. They throw light on the historical development of nations, and are loyal to the best American traditions.

When I feel that I am right I feel that I am right with God—I feel spiritually energized, supported. What has happened I do not know, but the result I know. I feel better.—*Minot Simons.*

From the Churches

BERKELEY.—On Aug. 10, Mr. Speight spoke of recent dreams of a community church. Dream of a "community church" in which all denominations may worship under one head can never be realized in this world.

"There may be a 'community church' on the other side of the Jordan but on this side never! Just as long as there are all kinds of people in the world so will there always be all kinds of interpretation of religious teachings.

"The evil of most groups of religious thinkers is that they hold up their interpretation of the Bible to be the only truth and immediately cast all others off who do not share their beliefs. That is one thing which is turning modern man away from the church. He will not have his religion thrust upon him. He seeks the right to interpret as he sees fit.

"A community church is not feasible principally for the reason that a man's community is not the town he lives in but the state of mind. In his enlightenment of thought he may be in closer touch with persons many miles away from his home than with the man next door; his thoughts of life and death may be those of the distant person and not those of his neighbor. Yet at the same times because he thinks differently is no reason why he should cast his neighbor out of his life."

The reporting daily paper says Mr. Speight preached his sermon partly in answer to a movement inaugurated in New York by John Haynes Holmes for the establishment of a community church. He answered Holmes' attack on the church and declarations that it was "out-of-date" by saying that many of the biggest churches of the country were seeking to broaden their work and were striving with all of their power to make the church a social factor in the community.

OAKLAND.—The services of the church were resumed after the summer vacation on August 10th, a good congregation greeting the new minister, Rev. Clarence Reed, who preached an excellent

sermon on "The Religion of Loyalty."

The Sunday School will hold its first meeting on September 7th and Mr. William Maxwell will assume the superintendency. The church is highly favored in being able to enjoy the co-operation of Mr. Daniel Rowen, who will conduct an adult class in connection with the work of religious education. A similar service in the Los Angeles church was of distinct advantage. The general subject will be "The Historic Backgrounds of the Bible."

SAN FRANCISCO.—Mr. Dutton resumed preaching services with August. The Sunday school and the church societies continued their vacation till September.

His sermon on the last Sunday of the month was particularly fine. He took as his text the great happening to Saul on the way to Damascus, when his companions saw the light and heard the noise, but did not hear the words that made a Paul of the persecutor. His application to the world and life was admirable. There are a great many people, to whom the world is only the world, to be enjoyed or endured, but with no conception of what it may be to him who wins from it real life and spiritual being. They hear the noise, but not the words.

The world seems full of people concerned only in getting, with no thought of giving. The same facts of existence mean very different things to different people. Apples fell from the time of Adam, but to Newton set in motion a train of thought that discovered the law of gravitation. Robert Browning picked up a second-hand book for fifteen cents, and it suggested one of the greatest poems in the language. Life gives opportunity for all things, but attainment of anything worth while waits on effort and patient purpose.

The Channing Auxiliary, on account of the arrival of the fleet, postpones its opening meeting till the first Monday in October.

SEATTLE FIRST CHURCH.—The pastorate of Rev. J. D. O. Powers in the First church was terminated according to the

conditions of his resignation the last Sunday of June. Services were continued through July and August. In July services were conducted by Rev. Mr. Pratt of Portland and Mr. Henry Stirling of Seattle.

In August, by especial good fortune, Dr. U. G. B. Pierce, minister of our church in Washington, D. C., though on our coast for his vacation, kindly and to the great helpfulness of the people of the church, led their worship the first four Sundays. On the evening of Friday, August 15, the church gave a reception to Dr. Pierce, on which occasion he spoke informally. Mr. Carl J. Smith, president of the church, presided. Dr. Perkins of the University church introduced Dr. Pierce. There were other short addresses. Ice cream and cake were served by the Woman's Alliance, and the hopeful, encouraging occasion gave pleasure to all. Several musical numbers, well rendered, added much to the reception. Dr. Pierce's ministrations and meetings with the church committee were of untold benefit and help. Dr. Perkins officiated in the church August 31.

SEATTLE UNIVERSITY CHURCH.—Services were omitted during August, the congregation uniting with the people of the First church, where Dr. Pierce of Washington officiated the first four Sundays, to the great good and satisfaction of all. The coming to our churches thus of an Eastern minister cements our fellowship and gives new inspiration. Mr. Perkins conducted services at the First Church on August 31st.

On the opening Sunday of September Dr. Paul Revere Frothingham of the Arlington Street Church in Boston, preached the sermon. Dr. Frothingham has been spending his vacation in Victoria.

The work of the church and of the Women's Alliance begins promptly in September. The services are greatly helped by the new organ, presented by Mrs. Martin Winch of Portland.

The church plans to have a reception September 26 to recognize the close of the fifth year of the pastorate of Mr. Perkins.

Sparks

Small Girl: Mother, I love you more than tunkantel. A minute later: Mother, what is tunkantel?

If a man kiss thee on one cheek, turn him the other also. So shines a good deed in a naughty girl.—*The Lark*.

She: "Papa says our minister's salary is only half as much as this pitcher's is." He: "Well, perhaps the pitcher's delivery is twice as good.—*Junior Herald*.

Lester: "My brother's in the navy." Stack: "Is he?" Lester: "No; Eddie." —*Over Here*.

"Wilbur, dear, you mustn't eat your jelly with your spoon." "I have to, mother. I put it on my bread, but it wouldn't stay there; it's too nervous." —*The Delineator*.

Wicked but Human — Comfortably Cool Vacationist: Gosh! I hope it's good and hot in the city.—*Life*.

No Prohibition in England: Mrs. Russell—What is your husband's average income? Mrs. Harper—Oh, about midnight.—*London Blighty*.

"Are you an experienced aviator?" "Well, I have been at it three months and I'm all here."—*Boston Transcript*.

"Where did Noah store his honey?" "In the archives."—*The Commonwealth*.

An optimist is a man who is happy when he's miserable, and a pessimist is a man who is miserable when he is happy.—*Chicago Record*.

The Sammy: Over in Amurica we gotta lilac bush fifty feet high. The Tommy: I wish I could lilac that.—*Cassell's Saturday Journal*.

Reform

Old Father Hubbard
Went to the cupboard
To get his poor self a drink.
But when he got there,
The cupboard was bare,
So he got him a drink at the sink.
—*Brooklyn Eagle*.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibility the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

A *Simmons*

To us our church stands for God's truth as we see it. As God's truth it stands for a Cause greater than any individual church, greater indeed than any fellowship of churches. That means that the individual faith, the individual church, the testimony of the whole fellowship, are charged with the spiritual greatness of a world movement in civilization.

Let us then "highly resolve" to make the effort now. Let us pledge our consecrated strength to our church. Let us, as a fellowship in the service of God's truth, join our utmost efforts to make known and to advance the fundamental principles of the spiritual life which we cherish as Unitarians.

Comrades, we are called to a noble service and we are called as Unitarians. Our loyalty is genuine and our enthusiasm is awake. Now let us anticipate a happy new church-year. I say to each of you:—

"You can honor other households of faith, but after all, there is no place like the church home. For the home church you have duties and responsibilities. Take them up gladly.

"With the home church are some five hundred other sister churches. With them you have obligations involved in the task that only united effort can meet. Fulfill these obligations as a privilege.

"From the home church and from our fellowship of churches, you can go forth to serve in the strength of a sane, courageous, hopeful, and inspiring faith. Now, go!"

—*Minot Simons.*

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

The days in which we live seem to be crowded with events of great import, revealing a changing spirit on the part of mankind. The war bore testimony to progress, and marked the end of an era in the history of internationalism. Its termination left much to be settled and adjustment of new forms to fit the new spirit. That confusion would follow and that patience would be called for was inevitable. To begin with, the conversion was by no means complete and much of the old spirit remains and is to be overcome only by the slow processes of education.

We need to keep in mind two great facts, the immensity of anything like world-change, and the substantial character of what has already been accomplished. Then we feel assured of the future and find patience and courage for remaining effort.

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Each forward step must be taken with care, but resolutely and courageously. It is right and wise to question, and to remove all reasonable obstacles or inconsistencies, but captiousness and hyper-criticism are not in keeping, and generosity of judgment to those who have done their best is surely deserved. To one who justly considers the difficulties presented at Paris by the numerous representatives of governments, each striving in much the old way to secure individual advantage, it seems a well-nigh impossible achievement that any basis of agreement was reached. In a sense it was a struggle between the United States, as seeking first international justice and world peace, and

all the other powers, willing to form a League of Nations, but interested first in securing respective advantage, and realizing national ambitions, with an almost unmodified regard of the old concern for balance of power.

President Wilson apparently sacrificed as little as he thought he could in securing a combined treaty and league. He evidently regarded the opportunity for world peace and international justice given by the formation of a League of Nations as of greater importance than the moral effect of failure by reason of standing by his personal convictions of abstract justice in an individual case. In securing the acceptance of the League he is suffering from a probably unjust, and most certainly unwise, disregard of a co-ordinate body. Autocratic methods of promoting democracy are somewhat inconsistent. On the other hand, there seems utter disregard of consequences, and under-valuation of opportunity in many of the proposed amendments. In so far as they intend, or would mean, defeat, and probably another world war, no man and no party can afford to assume the grave responsibility of the initiative.

It is indicative of a grave crisis in political affairs, and is an unfortunate episode, when one branch of our government, charged with action on an instrument largely fashioned by our own executive, spends its energy in destructive criticism of it and abuse of him, while he feels constrained to abandon his place and post and seeks to influence the people. But in the respective discussion the President never fails to show appreciation of the new spirit, and of a moral world, while most of the Senators in opposition reveal an utter lack of sympathy with the forward look, and seem as frankly selfish

and narrowly unconcerned about anything but American supremacy and sufficiency as any militaristic Prussian. There are, no doubt, some who are honestly afraid to venture on any course relying on anything so uncertain as moral conviction and a world's goodwill and longing for peace, but many seem to be blinded to opportunity and to have no sense of responsibility. If it comes squarely to a contest between the old and the new, between selfishness and service, can it be doubted that the spirit that came to the rescue of threatened civilization will fail to find expression in further service toward a bettered world?

How evident it is that much more than good intentions is needed in one who would either maintain self-respect or be of any use in his daily life!

It is not easy to be good, but it is often less easy to be right. It involves an understanding that pre-supposes both ability and effort. Intelligence, thinking, often studious consideration, are necessary to give a working hypothesis of what is right. It is seldom that anything is so simple that we can be sure, without careful thought, that one course is right and another wrong. Perhaps, after we have weighed all that is weighable, we can only determine which seems the better course of action. Being good may then help us in acting on our judgment. But practically doing the right thing is the result that tells.

It is said that the war experiences of many chaplains and Y. M. C. A. secretaries had a transforming influence, and that many who were merely good when they went over, became men and made good before they were through.

Interesting examples of practical democracy in the United States Army are given by those who speak by authority and not as the correspondents.

Lt. Col. Roosevelt lately told of an incident where a superior officer asked his co-operation in finding in the ranks a good chauffeur. An appeal was made and a private approached the Colonel and informed him that a corporal in his company was a very good chauffeur. "How do *you* happen to know it?" asked the officer. "He was my chauffeur for two years before the war!" replied the private. Another officer told of being impressed by the good driving of another chauffeur, and of its provoking an interest in the individual until he asked, "What were you before you enlisted?" The chauffeur, unabashed and unashamed, replied: "A parson."

There can be no doubt that Labor, in one form or another, is to have a much larger share in governmental control than it has had. It has been steadily advancing for a considerable time, and during the war manifestly gained. Its attitude, on the whole, was creditable. It bore its part well and used its opportunities wisely. Its power was never so great and there seems no question of greater importance than the manner in which that power shall be exercised in the future. The possibilities are tremendous, and on its control the general welfare is largely predicated. It is the logic of democracy that those who toil shall have a large, if not the controlling, share in the political and economic future, and the vital question is: Shall the power of Labor be constructively and conservatively exercised, or shall radical and destructive tendencies control, and irresponsible, ill-advised action bring us to grief?

It is, therefore, of interest to note the establishing in this city of a journal of fine spirit. The National Labor Di-

gest, a handsome monthly publication of 48 9x12 pages. In its first number, its general manager, Mr. Geo. A. Tracy, describes its purpose.

"Briefly, the object of the publisher of *The National Labor Digest* is the creation of a sane, conservative magazine devoted to the subject of Labor,—a dignified publication that will treat Labor's news and interests in a serious manner and convey to each man the best vision of the times, relative to labor affairs. It will consist largely of the views of men recognized for their sound judgment in the world of industry—employer and employee alike.

It will endeavor to create and foster, in both employer and employee, a spirit of complete fairness and co-operation directed toward their mutual advancement and betterment in general—a spirit which will result in that confidence in each other so necessary to the proper progress of industry and civilization. Fundamentally, *The National Labor Digest* will oppose destructive radicalism wherever it may appear, whether called I. W. W.-ism, Bolshevism, or by any other name, and will lend its influence at all times to constructive policies. There have been outlined for it a sound policy and a well-defined mission."

It follows this spirit and purpose in its initial issues. It follows for Labor the practice of the *Literary Digest*, giving extracts and cartoons from other publications. In its editorial department it opposes the Plumb plan for railroad organization. It is a firm supporter of the American Federation of Labor.

The Nonpartisan League in North Dakota has completely triumphed. It is a victory of the farmer over the politicians, and under a farmer-con-

trolled government, managed by an Industrial Commission of Three, the state goes into business along socialistic lines. It is reported that it will soon be operating flour mills, grain elevators, a state bank, and a state-owned newspaper in every county. It has been a long fight. The farmers are in the majority and for four years have been fighting for real or imaginary rights. The politicians promised but failed to give relief. At the last legislature drastic legislation was enacted, from which appeal by referendum was taken. The cities voted heavily for the repeal, but the farmers voted almost solidly for the new order, and so, for better or worse, socialism under law will be given a try-out.

High costs for most things and much service are so painfully apparent that in seeking for a cure we naturally consider causes. President Nicholas Murray Butler lately made a very plausible address before our Commercial Club, in which he places profiteering as fifth among contributing causes. He ranks them as first, expansion of credit, second diminution of production, third scarcity of raw material, fourth excessive taxation. As compared with 1914, living has increased 97 per cent in this country, 117 in Great Britain and 213 in France. Only the operation of inexorable economic laws can bring us back to tolerable conditions. He cautions against extreme measures and says this is no time for anything but sane, constructive thinking.

The strictest economy and the utmost of production are apparently the best contribution that any individual or community can make toward escape from present discomfort.

It has been asserted by those who ought to know better that our Pacific

Coast ministers were negligent of their civic responsibilities and were not doing their full part in public affairs. There may have been individual shirkers, but on the whole, such reflections were unwarranted. Certainly it did not apply to all. It is quite probable that some of our ministers do not feel called upon to report their community activities. Sometimes they are so conspicuous that they do not need mentioning. Our Mr. Speight, of Berkeley, is an instance. His Red Cross work and his services as chaplain could be hidden under no bushel. He has discharged these duties and is back at his parish, making up for partial neglect, but is not allowed to forget his public responsibilities. He has lately been called upon to assist in preparation of plans in connection with education, recreation and moral training in the army, and has also been appointed by the Mayor of Berkeley, chairman of an advisory committee in the matter of the menacing pneumonic epidemic.

No rule can be laid down. Each minister must be governed by his own sense of what is best for him, and in recognition that his first duty is to his church. In these days of many calls there is no small danger that he may too freely respond to public calls, to the detriment of professional duties. The things that ought not to be left undone sometimes outweigh the things that ought to be done.

An Eastern friend sends a copy of the *Boston Daily Transcript*, of the date of the deplorable police strike. It tempts one to break the commandment forbidding the coveting of our neighbor's things (and surely newspapers rank above asses), to see such a daily, but this issue clearly establishes the importance of the stand taken by the

Governor, and since endorsed by our President. A policeman is a sworn supporter of the public and our constituted defense of law and order. When he places personal advantage first, and deserts his post he surely forfeits all claim for better conditions, and as a deserter is fortunate if he escapes punishment. Strikes have their place. They have been necessary evils, but when law and order are assailed they must be defended to the end, however bitter it may be.

C. A. M.

Notes

Rev. Maxwell Savage has been called and has assumed charge of our important church at Worcester, Mass.

Rev. E. J. Bowden left Victoria on Sept. 13th for Chicago, in the neighborhood of which he will supply vacant pulpits with a view to settlement if conditions prove favorable. Mrs. Bowden is visiting friends in Duncan.

Rev. and Mrs. Thos. Van Ness, now of Brookline, Mass., formerly of the Second Church in San Francisco, sailed for the Orient early in September. They left Vancouver for Tokio, and from there will go to Shanghai and Peking, stopping at Shantung and Korea.

Pomona resumed services on Sept. 7th. Rev. Francis Watry passes his week days, most of them, on his farm at Garden Grove, but on Sunday never fails to lead his faithful flock at Pomona.

Los Angeles resumed services on Sept. 28th. Mr. and Mrs. Hodgin had a pleasant and restful vacation. A part of it was spent in the mountains and a part at a quiet beach where they occupied the cottage of a friend.

The subject of Mr. Hodgin's sermon was "The Need of the Hour—Keeping Your Head."

Rev. Wm. Day Simonds of Spokane must feel encouraged, for his trustees have lately voluntarily increased his salary \$500 a year. Appreciation so

expressed is proven to be genuine and such deeds speak more effectively than the most honied words.

Prof. W. S. Morgan of the Pacific Unitarian School for the Ministry, who dared fate by taking his wife and three children in an automobile across the continent and back again, has demonstrated that it is possible. He has safely returned, and on another page he tells the story of his 8000 mile trip.

Dr. U. G. B. Pierce passed through San Francisco on September 11th, on his way to Pomona, where he visited some of the many friends held over from the days when he was the minister of the church now served by Mr. Watry.

Rev. Joseph G. Garrison has returned from Europe and has concluded his chaplaincy. His experience has been extensive and interesting. He is at present with his family at their South Pasadena home.

Rev. Bradley Gilman feels constrained to remain in New England and has resigned charge of the church at Palo Alto to take effect Nov. 15th. During the month of October, Rev. Bradford Leavitt will supply the pulpit. It is not Mr. Gilman's intention to assume, at least at present, a permanent pulpit. He will supply vacant pulpits for longer or shorter periods as opportunity offers. The serious illness of his brother commands much of his time and his first duty is to him.

Prof. Wm. H. Carruth is enjoying a prolonged vacation from his duties at Stanford University. He is at present at Moraine Park, Colorado. He will resume his duties about Christmas time.

At the reopening of the Sunday School of the Oakland church, Rev. Clarence Reed gave an illustrated talk showing stereopticon pictures of boys and girls he met in Egypt, Palestine, Italy, Norway and Japan. Mr. Heeb, the superintendent, has attractive plans for awakening interest and stimulating regularity of attendance. Mr. Daniel Rowen, who conducts an adult class, is especially fitted for the work.

During September, Rev. W. D. Simonds, at Spokane, gave introductory addresses, before the regular sermon, on "A New Type of Millionaire, Andrew Carnegie; A New School Scientist, Ernest Haeckel; A New Woman, Anna Howard Shaw; The New Churchman, a Glimpse at the Methodist Centenary.

The Meadville Theological School held its seventy-fifth anniversary on Sept. 24th and 25th, the sermon being preached by Rev. Frederic Gill of Arlington, Mass. At the Commencement the address was made by Rev. Geo. W. Richards, D. D., of the Reformed Dutch church at Lancaster, Pa.

Rev. Paul Frothingham filled the vacant pulpit at Victoria for two Sundays to the great satisfaction of those who heard him. A correspondent writes: "You cannot think what a treat it was. His sermons were filled with inspiration and help, and he has cheered us on wonderfully."

By a recent order men who served in the Canadian army, now resident in the United States, who did not see service in France, or were discharged previous to the armistice, are entitled to War Service gratuities. Address, enclosing copy of discharge, Geo. F. Pyke, Sec. Parliament Buildings, Victoria, B. C.

Dr. Ambrose E. Vernon, who served the Berkeley church during part of Mr. Speight's absence, and who left behind many grateful friends and admirers when he left to take a chair at Carleton College, writes in the course of a letter to a member of the Berkeley church: "I am homesick for the people of God at Berkeley. I can never, never repay them for their confirmation of my faith and for their glad hearing of my gospel. May God richly bless them every one!" Dr. and Mrs. Vernon are to be at 201 Winona street, Northfield, Minn.

Sept. 27th marked the fifth anniversary of the ministry of Mr. and Mrs. Perkins with the Seattle University church. The trustees arranged a reception in the assembly room of the chapel to celebrate the event on the evening of Friday, September 26.

On June 22nd, the First Congregational parish, Petersham, Mass., Rev. Robert Collyer Douthit, pastor, celebrated the 100th anniversary of the installation of its first Unitarian minister, Rev. Luther Wilson. The anniversary service began on Sunday morning, with Rev. Samuel A. Eliot, president of the American Unitarian Association, as the preacher of the day.

During the summer months the building of the Pacific School for the Ministry at Berkeley has undergone extensive remodeling, adding greatly to its convenience and capacity. Owing to the largely increased cost of building it was concluded to defer the erection of the permanent building, and instead, at a comparatively small expense, to make the present building more adequate and fitting for the demands upon it.

Rev. Otto E. Duerr of Laconia, New Hampshire, had resigned from his church and accepted a position with the War Community service in New York. Before leaving he preached a sermon on "Community Service," which so impressed a number of citizens that they determined to try it out in Laconia. Mr. Duerr was induced to withdraw his resignation and also to take charge of a new organization to be called the Laconia Community Service. Rooms were fitted up for the use of the public in the principal hotel building, and Mr. Duerr serves the community generally in making a better Laconia, continuing his Sunday ministrations.

Of the ten peace treaties signed since the Thirty Years' War (of 1618-1648), the average time of negotiation has been about fifteen months. Of the four in the nineteenth century—namely, those following the Napoleonic wars, the Crimean war, the Franco-Prussian war, and the Russo-Turkish war—the average was seven months. Now, despite the multitudinous charges of delay, reiterated day after day, the much-abused peace conference, that has concluded the greatest war in the annals of history, is finishing its labors in fifteen weeks! No "delay" there!

During the month of July, 1918, the arrests for drunkenness in Massachusetts were 7,218. The figures for the same month this year were 2,319, a decrease of nearly 5,000, a reduction of over two-thirds. Some of this year's arrests were for "hang-overs", of course, from the very wet 30th of June.

General Pershing is no fence-stradler on the liquor problem, so far as the army is concerned. He says: "From the military point of view we cannot tolerate alcohol among our soldiers. War is merciless; men must be competent; the drinking man makes a bad soldier. The army won't stand alcohol, because it must conserve its manpower."

Rev. J. B. W. Day, formerly our minister at Greenfield, Mass., and later a chaplain in the army, has been commissioned to proceed to Japan and thoroughly investigate the conditions and needs of Unitarian missionary work. He crossed the continent by the Canadian Pacific and came through Victoria and Seattle on his way to San Francisco from whence he sailed to Japan, where he expects to remain till next May.

In the current *Hibbert Journal* are two articles dealing with personal survival after death. Both assign weight to the teleological argument which science no longer smiles at. Professor Broad, however, is inclined to say that the results of physical science offer no positive reason whatever for believing either in personal survival or in extinction. Miss Marker, the writer of the other article, speaks of a strong feeling of expectation that further revelation is to come to humanity through the material universe, and complains that "the churches" are entirely out of touch with the civilized world, wasting their time on missions of repentance and hope, which have proved a complete failure. Dr. Haddon adds that the failure of the "orthodox" Christian religion, brought to light by the war, is due to its insistence, with St. Paul, on the Atonement and the Resurrection, "for which there is no evidence that would convince an unprejudiced jury."

On Friday evening, Sept. 26th, a very pleasant reception was given at the Oakland church to Rev. and Mrs. Clarence Reed, who have established their home in that city, and are greatly encouraged in their hope for a strong, loyal church. The people of Oakland are fortunate in having called one minister and as a result secured three. Mr. Rowen and Mr. Heeb are effective coadjutors.

The peal of eight bronze bells in the belfry of the Old North Church in Boston have rung for every great event in the history of the United States. The historic bells were cast in 1744, in England, and are now the only ones of their kind in America. To proclaim the recent signing of the peace treaty, they rang for forty minutes.

One of our ministers found a distinct change in both his work and his pay during a month of his vacation. He went to Santa Clara county and worked in the orchard of a friend. He writes: "It was a good stiff experience in the drying yard, but I enjoyed it, not the less because it paid me \$5 a day, and was a good muscle maker." After his work he took nine days of solid play, mountain hiking, fishing and jaunting with a friend in a converted truck, thoroughly enjoyable and surely earned.

The Federal Council of the Churches of Christ in America earnestly appeals for racial understanding and co-operation, concluding in these words: "Respect for negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for ocracy, let us act democracy. If we permanent racial peace. If we talk demoppose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and good-will abroad, let us apply the same program at home."

Rev. O. J. Fairfield preached his first sermon at Long Beach on September 7th on "The Presence of God." He said in part:

"We are fortunate in living in an age that is gaining again the great

truth of religion that God is a present help and inspiration for all his children. This thought of God's near presence in all life fills every noble service with a new dignity and meaning, and the old distinctions between things secular and things sacred no longer hold when all life is divine. When Kepler the astronomer first perceived the law of planetary motion, he exclaimed, "O God, I read thy thoughts after thee." Tyndall, the scientist, before a London audience, burst into tears before the mystery and majesty of a ray of light broken into its colors on the screen before him. Newton, the mathematician, when he discovered the law of gravitation, trembled from head to foot at the power that holds all worlds in the hollow of His hand. Agassiz the naturalist, bowed his head in recognition of the soul in nature as he read the record in the rocks of the long life history of the earth. God present in every walk of life from the highest to the humblest—is not this the greatest truth of religion for our own time and for our own lives as we learn to put it to practical tests?"

Mr. Simonds of Spokane, in his opening sermon for the active year, said:

"There are just two theories of the universe and of these, one of which we must adopt, one affirms that all life is developed from matter operated upon by force. This philosophy teaches that force not only makes right, but is right. Power makes its own justification and bows to no law outside itself.

"That philosophy was the soul of modern Germany, but by no means confined to that unhappy country. It is rampant in the world and whatever men say, in reality they honor force and enthrone force supreme in human affairs. But there is another philosophy of the universe and of life. It is as old as the conscience in the bosom of men. It affirms the supremacy of the moral law. It teaches there is a law supreme above all earthly statutes and parliaments and this law ordains that men shall live, not as enemies, but as brothers in this world of doubt and pain.

"Between these two systems there is unceasing conflict and never more earn-

est than today. This is the world of Armageddon and this is the work of the true church of today, to awaken men's conscience and thrill their hearts with the law of right and the great sentiment of brotherhood. The days of easy-going preachers and the golf-playing parson are out of date. The world need is imperative. The gospel of health and humanity must be preached in all our pulpits, and men must be consecrated to the service of God and inspired by love of their fellow men."

On Monday, Sept. 29th, the Bay Ministers entertained at the Faculty Club in Berkeley Rev. (and Capt.) John Day, who goes to Japan to relieve Dr. Clay MacCauley. A very pleasant conference and discussion followed the dinner.

In Memoriam

Cornelia Ryder Gates

By the passing of Mrs. Cornelia Ryder Gates, whose death occurred September 6th, the Unitarian society of Santa Ana loses a much loved and valued member, a woman whose life was an outward expression of the faith she professed.

Born and reared in the city of Boston, the daughter of a Unitarian minister, she came to California in her youth to engage in teaching. Later she became the wife of Mr. Frank Gates of Anaheim, who now, with her four adult children, survives to feel her loss. As there was no Unitarian society in her home town, Mrs. Gates many years ago united with the Santa Ana church, and although handicapped by a distance of six miles, was a faithful attendant at church services and alliance meetings, helpful with her counsel and generous in her contributions. Possessed of a large mental capacity, she kept abreast with the times by a habit of extensive reading. Interested in the progress of her community, more than fulfilling her duty to her home and family, devoted to her own church and liberal in her attitude toward all churches, her memory will long be cherished by those whose privilege it was to associate with her.

Contributed

Doubling the Continent

By Professor William S. Morgan.

After days of laborious study of time tables and tabulations of expense, a sudden inspiration came to the good wife. "Why not an automobile trip?" she ejaculated. This suggestion germinated and took root during our evening discussions: maps were studied, guide books consulted, until one day we found ourselves in the office of an automobile association, whence we issued with blue penciled maps, routings and a stack of letters of introduction requesting the courtesies of affiliated automobile clubs along the line of our journey. We were now committed to a transcontinental automobile trip.

With decision, however, came dire forebodings. To take a wife and three children across the continent and back in an automobile! What possibilities and even probabilities! Tire and engine trouble, the pestilence that wasteth at noonday, rain, tornadoes, Indians and bandits, and worst of all, the Mohave desert—these and a thousand other calamities which might befall us loomed large in our imagination. But the desert was my *bete noire*. I thought of the desert by day and dreamed of it during the night. The desert, indeed, entered my mind like an evil spirit and I could not cast it out. It haunted me during my waking hours in the night watches, and whether in class room, church or my home, it followed me as a shadow. The desert, the burning desert! Had not people died of heat and thirst in the desert? Suppose something should happen to the car in the sizzling heat of the Mohave desert! What in the world would become of us?

But how purely imaginative most of our troubles are! Our fears disappeared like the morning mists off the Apennines. We enjoyed the desert. The desert is sublime; its vast stretches, unique botanical productions, especially the Joshua tree, the barrel cactus and many queer freaks, which I cannot describe, its impressive solitude and at night the stars lifting fragments of craters, beds of lava and mountains of

minerals into the realm of inspiration, give one unique experiences. For the greater part of our sojourn in the desert it was cool with frequent showers. On our easterly trip we suffered from intense heat only between Needles and Yucca. Our experience on the return trip was similar. Heavy showers had preceded us and the air was cool and bracing. This, to be sure, was our good luck. There is genuine reason to fear the heat of the desert. The temperature in the vicinity of Amboy will often be above 120 degrees Fahrenheit.

We followed the Santa Fe trail, which technically stretches for 850 miles between Kansas City and Santa Fe, but generally speaking, it reaches from Kansas City to California. After passing through Los Angeles and San Bernardino and crossing the Cahon pass, we felt that we were really on our way. While skipping along in the automobile over this historic trail the imagination often would take us back to pre-automobile and pre-railroad days. The great caravans of "prairie schooners" would travel fifteen miles a day, while the motorist is disgruntled with a hundred; at night the "schooners" were arranged to form a hollow square so that the animals might be corraled and protection might be afforded against the onslaught of Indians. The travelers carried arms and were organized to perform military duties. During our trip we passed through numerous Indian villages both by day and night, we watched Indians, straight as ramrods in their saddles, galloping forth as the dawn broke or as the shades of night were gathering and were never molested or except, on one occasion, had any fear of molestation. Bandits never appeared and we were deprived of the excitement of highway robbery. Time has brought a better condition for the traveler since the days of forty-nine.

The goodness of human nature became very impressive to us during our trip. There is something in the great plains and mountains very conducive to a genuine comradeship. Ninety-eight per cent of all the men and women one meets desires to be helpful and is ever

ready to inspire the traveler and lend a hand. "Are you in trouble?" "Anything I can do for you?" are the questions frequently asked during the day. This might naturally be expected among motorists who have common interests and troubles, but it was equally characteristic of people in villages, cities, and the outposts of civilization. An occasional Kansas farmer belongs to the 2 per cent. The state had suffered from severe rains for many weeks, making the roads very heavy and leaving large numbers of unnegotiable mud puddles. Our automobile managed to bury itself in a very deep and disheartening mud hole. A farmer instantly appeared and made frequent and insistent suggestions about getting a team. He was told that a team was unnecessary, for a motorist would soon appear to render the proper aid. The farmer was very skeptical about this. But presently three drummers appeared in a Ford. One of them stepped out with a block and tackle and in a short time we were out of the puddle. I suggested to the commercial traveler that such an act was truly religious. He had never looked upon it in that light, he said. His business took him all over the state of Kansas. He found four or five automobiles stuck in the mud each day, bought a block and tackle, and had the fun of pulling them out. "That certainly," I replied, "is an example of a joyous religion." And thus time and again we were helped out of our difficulties. Harry Vance, the horse breeder, pulled us out of a mud puddle with his noble team; two gentlemen of Texas towed us in for five miles to a garage when the pipe connecting the vacuum with the carbureter was snapped; and these specific acts are indices to the kindness and good-will of people in all sections of the country through which we passed.

In our school days the bigness of the United States was duly impressed upon our dawning minds. We indulged in the pleasant exercise of seeing how many European countries could be accommodated without undue inconvenience within a single State such as Texas or California. But these performances, after all, left us in the mists

of geographical abstractions. During an automobile trip, however, when we are compelled to travel day after day in crossing the states of Arizona, New Mexico, Kansas, Missouri, Pennsylvania and New York, the question of extent is borne in upon our consciousness. There is a physical base here for one of the greatest political organizations ever established by man, an accommodation for hundreds of millions of people and resources enough in mountain and soil to make them all happy and efficient.

The beauty and sublimity of nature were lavished upon us during our journey. The great plains at night are full of mystic touches; overhead Cassiopeia, Ursus Major and the Milky Way and shooting stars crossing and recrossing it; and all around us great nature asleep in the sheen of the moon and silence reigning supreme. Who can be alone in such circumstances? A vast amount of religion came out of Arabia, in fact. Arabia is the source of the greatest religious outbursts of the human race—Arabia, a land of deserts and vast stretches. The deepest religious instincts of the soul are awakened by the great plains, towering mountains and mysterious deserts. After days spent among noble mountains, extensive plains, deep gorges and canyons, it surely ought to be more difficult to submit to mean and detestable acts; and easier to lift the soul toward all that is ideal. Arizona should become a paradise for both the artist and religious soul. It is a veritable painted desert. I had never seen such colors. Every color and shade in the spectroscope and thousands of others were revealed in the sunset against the great mesas and they were fascinating, sublime. How ethically strenuous life should be to be worthy of such sublimity!

The Grand Canyon is beyond intellectual description. The ravages of geologic ages and the carving of the Colorado river have converted the canyon into aesthetical and religious values for man. My wife joined me in a tramp to the bottom of the canyon and back. At the rim one gets the aesthetic whole, a vast painting in which all the particulars are blended into

unity; but as one descends the particulars dawn upon the mind, and each particular is itself discovered to be a composition of further particulars. The particulars, however, as in many cases, do not destroy the impression made by the whole, but they interpret and intensify its impression. The Grand Canyon is a composition of sublimities. There is a feast here for the painter, the poet and the religious soul, who wishes to commune with the Infinite. We shall never forget the impression made upon us by this unique piece of natural architecture. It is worth crossing the world to see and once seen the impression it makes will remain as a permanent spiritual treasure.

There were texts of scripture written on some of the rocks and seemed entirely out of place. There is nothing nobler than a fine passage of scripture in its proper place; but on the rocks of the Grand Canyon they are desecrations. They mar these noble productions of nature. And being of necessity intellectual statements, they are too impoverished to express the ideal we experience in the presence of such unique expressions of God. Why take second-hand experiences to express the living attitude of our soul in actual communion with the infinite? The scriptural texts here are also very inapplicable. "Read John 3:16" commands one inscription. Another: "The heavens declare the glory of God and the firmament sheweth his handiwork." The truth is, however, in this case: "The Grand Canyon declares the glory of God and the architecture thereof sheweth his handiwork." When common sense is not sufficient to restrain these desecrators of natural scenery, the firm hand of the law should be laid upon them. We also found large areas in certain states marred by inscriptions voicing an antiquated theology. Our objection is equally valid even if the most modern expression of theology were given. Nature is fully capable of appealing directly to the human soul and needs no subsidiary aid; neither is it wise to divert the appeal she makes by calling attention to the theological attitudes we assume.

The Indian and Mexican villages are

very picturesque. What splendid horsemen the Indians are! One evening I watched one galloping forth at sunset; the outline of horse and rider were distinct above the horizon. I thought a vision had come to me or that both horse and rider had stepped out of the pages of Fennimore Cooper. As one passes through these Indian and Mexican villages of New Mexico a strange feeling of foreignness comes over one. Are we really in the United States of America, or is this some foreign land we have touched? That was the way we felt as we threaded the village of Isleta by night. And yet these Indians are the aborigines. We are really the foreigners. And surely the Mexicans can claim a fair share in a land which has been their domicile for hundreds of years and who represent mixed racial elements of both the new and old world. In numerous villages one had to muster the best Spanish at his command in order to make his wants known. Spanish names and traditions are very numerous throughout New Mexico. The cross is a familiar symbol over church and cemetery and is usually of a heroic size. What is the name of this pretty white flower that is spread over so many miles of this state. I inquired of a good Spaniard who was returning home from his church of a Sunday morning: "San Juan" was his reply. I am reminded here of an interesting corruption of words as they pass from one language to another. The river which drains a large area of the western great plains in southeastern Colorado was named by the Spaniards: "Rio de las animas perdidas" (river of lost souls) because of the loss of a party of travelers in its treacherous waters. The French translated its name, purgatoire (purgatory). The frontiersmen pronounced and spelled this "picket-wire," and that is the local name to this day.

The petrified forests of Adamana, Ariz., were a source of great delight to us all, especially the children; it was difficult to persuade them to leave so fascinated were they with the beautiful specimens of petrified wood which they picked up. It is marvelous that chalcodony by oozing into the fibre of the

wood, is able to convert it into a thing of surpassing beauty and joy.

A visit to the prehistoric cliff dwellings near Flagstaff, Ariz., changed my viewpoint completely. My previous impression had been that the prehistoric brother had chiseled out hollows in the rock in which he made his dwelling. On the contrary, these cliff dwellings in Walnut Canyon are built under the overhanging ledges on the upper side of the canyon, a hundred feet above the stream. The soft Kaibab limestone had weathered away, leaving deep hollows and overhanging ledges. The Indians of many centuries ago, wishing to hide themselves for various reasons, walled up these hollow spaces, making separate apartments of them.

On the way east we bent north from Kansas City through Des Moines and Chicago. At Albany the unique pleasure was given me, through the kindness of Dr. Horatio M. Pollock, to see many of my former parishioners. On our westerly journey we visited Philadelphia, paid our respects to Independence Hall and the Liberty Bell, and went out to Valley Forge to remind ourselves once more of the hard winter that Washington and his troops spent there—a winter that tried men's souls. We also passed through Gettysburg and drove over the battle-field where the turning point of the Civil War was reached. Our way then led over the Alleghanies through Columbus, Ohio, Indianapolis and St. Louis to Kansas City, where we took up the Santa Fe trail once more toward home.

In such a bird's-eye view as I am attempting space forbids my touching upon the splendid civic progress made in Kansas City and other cities. Nor can I dwell upon the fine site of the University of New Mexico at Albuquerque and the fine group of men in charge of the educational work. A thousand other things, indeed, must go unmentioned. But I must say a word about the Harvey Houses, indispensable hostelries on the Santa Fe trail, thanks to the foresight of Fred Harvey. Here one finds good beds and meals at reasonable prices. We camped out all we could; but when a storm was impending or rain falling we resorted to a Harvey

House whenever one was within reach. If this were not possible we would apply for shelter at a farm-house and were never denied. We made many pleasant acquaintances in this way. In Missouri we were entertained by an aged, retired farmer and his daughter. He told the story of his freeing the slaves in his possession when the proclamation was made. He made known to the man and woman that they were free. They were unwilling to leave him, but he insisted they should. The morning of parting came. The colored brother, his wife and three children, took their departure. The good master gave them a horse and wagon and six months' rations. They moved to a town twenty miles away. The woman is still living and frequently appeals to her former master for money to buy food. "I never refuse to give her money," said he, "for I couldn't see Lucy suffer for the want of bread."

The trip then was worth while from every viewpoint. There were many perils, many thrilling experiences; we returned home with thankful hearts to think that nothing ill had befallen us; and the great inspirations which have come to us from our touch with the sublimities of nature and splendid human beings in all walks of life shall remain with us as permanent treasures.

To Belgium

"Omnium fortissimi Sunt Belgae"

Not strength in arms doth make thy nation great,

Thy greatness is in wealth of soul untold;
Not all thy kings, from stalwart Leopold
And William, silent, unintimidate,
In pure descent to Albert called the Great;
But fearless, with a courage dauntless, bold,
With spirit imperturbable of old,
Thy people constitute the perfect state.

Renascent Belgium, from the black remains
Of fallen cities, Ghent, Liege, Namur,
A newer sun shall blot away thy stains;
Thy country plundered, burned and pillaged
sore,
Thy works of art, and beautiful Lovain,
From these grim ashes thou shalt rise once
more.

—Benjamin Collins Woodbury.

Happiness is a roadside plant growing
by the way of usefulness.

Success and That One Fatal Defect

By William Day Simonds

Once in a large city it was my good fortune to pass each day for a week a large sign bearing boldly across its surface the single statement, "She Has Arrived." It was nothing but a shrewd advertisement but it contained a lesson. I do not know whether the lady in question was a singer, or dancer, or movie queen, or only a legitimate actress. The big fact was that she was one whose coming to town was of real importance to her own people. The many come and go, and few care, or have reason to care. What gave this young woman such prominence? "She had arrived." Was it luck? Was it good fortune mainly? What are the secret springs of success and failure? And especially what is that one fatal defect which seems to hold so many worthy and otherwise deserving men from the goal they wish to win?

The most frequent defect, and always fatal, is the lack of a definite purpose, persistently followed. The vision, and the will to follow the gleam, these are the first essentials to honorable achievement. Fortunate, indeed, that man or woman who early in life becomes possessed of a genuine aim, a something to be done through the heavens fall. This aim may concern the personal life or it may pertain to the public good, but after its kind it rarely fails.

William Lloyd Garrison began what seemed a hopeless crusade against slavery with the words, "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch, and I will be heard." The slave masters of the South might well have trembled for their fate in the face of that stern "I Will," so stoutly affirmed. How much of Col. Roosevelt's marvelous success was due to his gospel of "Don't flinch, don't fowl, but hit the line hard." Multitudes of men fail because everywhere the multitude merely drifts. Drifts, and dreams, and dawdles. Lacking vision—definite decision—the dreamer and the dawdler pass on to inevitable failure. One of the most brilliant

men I ever knew, gifted by nature as few men ever are, after a life of unrealized ambitions, made this public confession:

"All my life I have been planning, and hoping, and dreaming, and loitering and waiting. All my life I have been getting ready to begin to do something worth while. I have been waiting for the Summer and waiting for the Fall. I have been waiting for the Winter and waiting for the Spring, waiting for the night and waiting for the morning, waiting and dawdling and dreaming until the day is almost spent, and the twilight is at hand."

Is it not true of most of us that we are just about to get ready to begin to commence to inaugurate a movement looking toward the accomplishment of something worth while?

"My neighbor, have you heard of the town of
yawn
On the banks of the river slow,
Where blooms the wait-a-while flower fair
And the soft go-easys grow—
It lies in the valley of what's-the-use,
In the province of let-her-slide,
That old tired feeling is native there—
It's the home of the listless I don't care—
Where the put-it-off's abide."

The world is not totally depraved, said David Swing, it is only totally lazy. An infirm purpose, a half-hearted effort, and failure is inevitable.

Another fatal defect is the lack of patience under disappointment and defeat. The want of endurance when the blows of adversity come. Almost the greatest lesson of the war is afforded us by the sublime heroism of the French army and people. Defeated, driven back to the very gates of their beloved city, compelled to move the seat of government, the whole world expecting hourly the capture of Paris, yet fighting on, and on, and on. And it was not—note it carefully—the dare-devil bravery of youth. It was the noble courage of age and sorrow. Napoleon led France in comparative youth, but in this war the leaders were all grave men with the frosts of age in their hair. Marshal Foch was fifty-eight years old just before the war broke out, and on that birthday is reported to have said, sadly enough, "There is no use for me to

expect much more of the military service. I will wait until I am sixty and then return to private life, and go home to my family." All his life he had been preparing to do something great, but the opportunity never came. He is almost sixty and thinks his chance will never come. Had Clemenceau died at sixty, his would have been only a local fame. Today he is the Tiger of France, and one of the half-dozen greatest men of the age. Depend upon it success in most things hinges on knowing how long it takes to succeed.

Endurance is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe.

Emerson's word stands true. "If you want anything, says the Gods, pay the price and take it."

Another fatal defect comes of the failure to cultivate a cheerful courage and a kindly charity. I have known many brilliant men to fail because of an infirmity of temper. They made needless enemies. A sudden outburst of anger, a swift word of contempt, and a man's best chance is gone forever. Many historians believe and with reason, that James G. Blaine would have served his country in the presidential chair to his own high renown and the good of this nation. He was, as we now recognize, a far-sighted statesman. His grasp of the new occasions that teach new duties, his doctrine of reciprocity, especially with South America, his great personal charm, all seem to fit him admirably for the high office he craved. But he lost his opportunity because he once lost his temper and forgot that fine courtesy which was native to him, angering Roscoe Conkling, a man who never forgot and never forgave. Contrast this with the record of Lincoln, who although the central figure of the fiercest civil war, could say, "I have plucked a thistle, and planted a rose wherever I thought a rose would grow." It is impossible to over-estimate the importance of cultivating a pleasing person-

ality, a cheerful courage and the "golden smile" of friendliness as we strain and struggle at our hard problem. Often the thing that is impossible to the man of glum determination yields to the man who knows how to smile, even in apparent defeat. I came across a humble rhyme the other day which teaches this lesson in homely but effective fashion.

Somebody said it couldn't be done;
And he, with a chuckle, replied
That maybe it couldn't; but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with the trace of a grin
On his face—if he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and did it.

There are thousands who tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to show you one by one
The dangers that wait to assail you.
But just buckle in with a bit of a grin;
Just take off your coat and go to it;
And start in to sing as you tackle the thing
That cannot be done—and you'll do it."

Singing as we work! Why not? Men never try to carry on war without music and laughter and song. Why should we toil at our daily tasks in such grim fashion? It is all a mistake—our dark factories, our solemn banks, our cheerless streets, our gloomy churches. It ought to be our chief business for the next half century to make peace as attractive as war. Two classes of men we all admire, the modest winner and the cheerful loser. We cannot withhold our honest praise from the men who can meet the buffetings of fortune without whining. To face the inevitable with step triumphant and a heart of cheer, and to compel one's defeats to minister to the building of sound character,—this is to read aright the riddle of life.

Here Not Elsewhere

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command,
Life's common deeds build all that saints have thought.
In wonder-workings, or some bush aflame,
Men look for God and fancy Him concealed;
But in earth's common things He stands revealed
While grass and flowers and stars spell out His name.

—Minot J. Savage.

Events

Ministerial Loss and Gain

Time brings constant change and in the nature of things circumstances and conditions vary as the months race by. This is borne in upon us as we are called to chronicle the going of one of our ministers whom we regret to lose and also the coming of another whom we are glad to welcome. Rev. Bradley Gilman we had hoped to hold. He has done good work at Palo Alto, been a fine denominational representative at the large soldiers' camp near Stanford, an acceptable exchange to our various bay churches, a wise counselor and willing worker in our conference activities, a welcome correspondent to the *Christian Register*, and a kindly and valued friend to us all. He liked California and California liked him, but fate seems clearly to have decreed that he should return to New England, and presumably he will remain. On whom his mantle will fall is not at present known. Palo Alto is an important point. In some respects it suffers from its proximity to the attractive Memorial chapel at the University, practically undenominational, liberally directed, ably conducted, and unembarrassed by such mundane considerations as pew rents and contributions. Also, it is patent that college professors, generally, are not sufficiently interested in religious affairs to allow church support and attendance to become fixed habits. Neither does the average student particularly care for these things. On the other hand, Palo Alto has a large and growing number of highly intelligent and spiritually-minded people who need, and are inclined to support, a strong man of high character and sincere devotion to vital religious thought and life. Mr. Gilman has won many friends and they greatly regret his going.

It is reassuring that we are able to report the coming to our conference of a faithful and successful minister who reverses the motion and equalizes the result as between two great commonwealths. Mr. Gilman leaves our state for his old home. Rev. Oliver J. Fair-

field leaves Massachusetts for California, taking our church at Long Beach.

Mr. Fairfield, born in Ohio in 1866, and ordained in 1892, after three years in Eastern pulpits came to Spokane and served satisfactorily for five years. For the past eighteen he has filled the pulpits in Ware and in Littleton, Mass. He has never been quite reconciled to the fortune that landed him in the East, and now that his children have won their way he is glad to come way West and take up the work at Long Beach. With his wife, a highly educated and sympathetic helpmeet, he started for "the Coast," in his own car, but time threatening, it was reluctantly abandoned at Kansas City that he might surely complete his journey in time to reopen the Long Beach church by the first Sunday in September.

This result was accomplished, and with good promise and firm hope, the survivors of much that has been trying met and seemed highly pleased with him. He is touched by the loyalty and courage of his new flock, and the beauty and promise of the City by the Sea.

The President's Visit

President Wilson's visit to San Francisco must have given him substantial satisfaction, and if appearances are not deceiving, it did. He certainly looked confident and serene and touched by many evidences of sympathy and regard. It was on one of the loveliest of September mornings that his schedule found him, seated with his wife alone, in an open auto at the foot of Market street. Detachments of police, soldiers and sailors, with many competent bands interspersed, affording his escort.

Market street was simply, but very effectively, decorated with American flags in great profusion. As is our custom on occasions of parade, municipal wire ropes left the noble street practically free, and left a full human fringe of several ply thickness on either side from the Embarcadero to the Civic Center. Hat in hand and smile in place he stood and bowed to right and left to the crowds who greeted him with cordiality and evident sympathy. At

the reviewing stand near the City Hall 20,000 school children were an impressive feature. It was an orderly, dignified and gratifying outpouring to pay our respects to the President of the United States, and also to Woodrow Wilson, citizen and seeker of better world conditions. At luncheon the presidential party was entertained by representative women,—all that the Palace Hotel could accommodate, and they were paid the compliment of a straightforward address on the League of Nations. It had been planned to motor to Stanford University, but a slight cold and the advice of his physician caused him to forego the plan and he rested quietly in his room.

His appearance at the Civic Auditorium was a record-breaking event. For once its capacity was ascertained. It seats some 13,000 and it was announced that the doors would open at 6:30. Relying on municipal good faith citizens willing to earn the right to a good seat began to gather at about 5. By 5:30 I can testify that perhaps 2000 in waiting were being rapidly augmented by large numbers. But at half past six, when the doors were opened, the floor and front gallery seats were found filled by holders of political permits who had found entrance by a private door. The remaining seats and every available inch of standing room were immediately filled, and thousands were turned away. More than 20,000 people heard the President, nearly half of them at the expense of standing four hours.

The presidential party was late in arrival, and the tumultuous reception threatened for a time to be uncontrollable. The Mayor could not command quiet. The organ introduced the Star-Spangled Banner, but at its conclusion the disturbance began anew. The President was introduced and for a time it seemed he would not be heard, but soon after his opening words quiet came and there was no further disturbance. He made himself heard and he was discriminatingly applauded. He had the audience with him and made a temperate, forcible and generally convincing address.

The following day he addressed at luncheon 2200 representatives of busi-

ness clubs who had drawn winning numbers from many applications, and made a very favorable impression, absolutely converting many who had been misled by the opposition. He explained the actual provisions and the animating spirit of the proposed covenant which gives opportunity for world peace, not dependent upon balance of power, but on justice and right, and world opinion after deliberate consideration. If asked if it was an absolute guarantee of peace he would answer, No. But he added, what business man would neglect to insure for ten per cent loss if that was the most he could get! And he considered that under the League the world would get 98 per cent insurance for peace,—which was immediately and absolutely indispensable.

His reception by the fine audience was very friendly and his skill and readiness in argument received full acknowledgment.

During the forenoon he had met a large delegation of peace advocates, and answered categorically and clearly five formulated questions covering the points at issue between those who seek to amend the League, showing that they were all either unnecessary or dangerous.

In the afternoon he spoke informally at the Greek Theatre in Berkeley, and in the evening at the Oakland Auditorium, after which he took the train for San Diego.

In the two days he delivered five distinct addresses,—all in good temper and spirit, with no reflections on those who seek to amend or defeat, both from a deep sense of responsibility and an understanding and conviction commanding remarkable power of advocacy. He was frankly urging the American people to ratify what he had done in their name at Paris. He disclaimed that it was his measure, or that it was perfect, but it did represent a new and a better method of settling difficulties and of progress in the peace and welfare of mankind.

It cannot be doubted that he strengthened his cause and that if it were left to the people of San Francisco the League of Nations would be approved.

Are Unitarians Christians? Asks Japan

For more than thirty years the American Unitarian Association has maintained, or assisted a movement in Japan "to diffuse the knowledge and promote the interests of pure Christianity." There is now a "Japan Unitarian Christian Association," and there are two churches in Tokyo named a "Unitarian Christian Church," and a "Liberal Christian Church."

There is annually published a volume for the "Conference of Japan's Federated Missions." Until this year our mission has been included, and the name of Clay MacCauley has appeared in the Missionary Directory, but in the late issue both have been dropped. A letter of protest brought a personally courteous and kind letter, but a statement that protests from individual members against including the Unitarian Mission had been made every year, and finally had convinced the editor that they had a right to exclude those who did not accept a belief in "the peculiar deity of our Lord."

And so we were dropped. Mr. MacCauley had no personal grievance, but he could not with self-respect remain silent, so he published in *The Japan Advertiser* an Open Letter to the Christians of Japan, in which he explains the facts and temperately sets forth the matter of faith. He says in part:

I have never, in all my stay in Japan, given utterance consciously to one anti-Christian belief; and I have often, here and in America, praised the excellent influence of the Christian Missions in helping the Japanese onward in education, in all the practical philanthropies, and in the life of faith and love taught and exemplified by the Founder of Christianity. I have not, it is true, confessed any specific theological dogma concerning the "peculiar deity" of Jesus; but, so far as I know, Jesus never announced discipleship to himself as conditional upon a confession of his "peculiar deity." Indeed, I think that he taught, as peculiarly essential to that discipleship, "love to God the Father and love to man as Brother."

and that he spoke positively to his followers of "your Father and my Father, of your God and My God." But I am not opening an argument in theology now. I am claiming only that I am a representative in Japan of an important, professedly Christian organization in America, whose associates in Japan are also Christians by profession. And I must say further that I do not understand by what authority, in an annual record of the "Christian" movement in this Empire—a record which hitherto has given me and our Unitarian work a place in its pages, we are now excluded from them. Let the book be given a title, indicating what it has now actually become, namely, a record of the "Evangelical" Missions and their work, and it will have no better friends than the Unitarians, both here and at home. But all of us, who are of the Liberal Christian faith, are fully persuaded that no man or body of men has a right to forbid to us, who are sincerely trying to "cast out devils" in the spirit of Christ, the name of discipleship to the Christ, because we "follow not" with that man or his special fellowship.

I make this protest to you, the Christians of all creeds and rituals in Japan; and I ask you to think it over in the spirit of Him whose supreme demand upon one who would "inherit eternal life" was:—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind: and thy neighbor as thyself."

Thereupon followed the unqualified judgment of this Teacher to whom all "who profess and call themselves Christians," look for guidance.—"This do and thou shalt live." Why are not these words enough for Christian fellowship in Japan?

Mr. MacCauley, a few days later, published an Open Letter to the Federated Missions in Japan, in which he set forth what the Mission had done and was doing in the Christian spirit, and called upon them "either to qualify the title of the book, or to declare, officially, that we have no rightful place among the Christian Missions seeking to serve the welfare of the Japanese."

The present embarrassment caused by the judgment of your editor-in-chief will then be removed, and all persons interested in the Christian movement in Japan will know, definitely enough to enable them to understand just how the mission of Christianity to this empire is directed; and, also, to estimate the relative values of the service that is offered to the Japanese people in the name of Christ and as the purpose of the Christian gospel."

As we go to press comes a sequel to this story. On Sept. 8th, Dr. MacCauley writes that the executive committee of the Conference of Federated Missions has passed a resolution disavowing the authority of the editor-in-chief of the annual publication to exclude our mission and Dr. MacCauley from its pages, so that we have regained our former place, and are even "more clearly recognized as having a rightful place in the Christian movement in Japan."

A Successful Experiment

In efforts for human betterment it is gratifying to find that legislation sometimes successfully contributes. The State of California has recently published by authority of the State Land Settlement Board, a pamphlet of information regarding the progress under the Settlement Act of June 1, 1917. In August the board was appointed. Mr. Elwood Mead, chairman, was authorized to buy, improve and sell to settlers 10,000 acres of land, and the initial experiment was made at Durham, Butte County, where 6219 acres were bought.

It was the belief of those who favored this law, and of the Land Settlement Board, that, if the ability and experience of the State Agricultural College and other state agencies could be put to work to create the conditions needed for making farm life attractive, to fix the size of farms, the kind of crops to be grown and of stock to be raised, and to knit these settlers together at the outset into business and social arrangements needed to overcome

the obstacles that must confront them, the results would be far better than could be hoped for in an unplanned development. Water rights were made successes, a mosquito abatement district was created, guaranteeing against malarial troubles, abundance of pure water was guaranteed, soil experts prepared maps and great care was exercised in determining the size and character of tracts to be sold, considerable choice being given intended settlers, keeping farms within such limits that one family with one farm hand could take care of it.

Provision was made for farm laborers, by allotments of two-acre tracts for a dwelling and garden.

Settlers make a cash payment on land of 5 per cent and can have up to 40 years to complete the payments. They may obtain a loan of 60 per cent of the cost of houses and other permanent improvements and can have 20 years in which to repay this loan. The loans for all improvements and equipment can not exceed \$3,000. The repayment of loans, which may be made by the board, on live stock or implements, may extend over a period of five (5) years.

The prices of land, in each farm, were fixed with due consideration to all influencing factors, such as character of soil, roughness, accessibility, etc., the character of soil, roughness, accessibility, etc., the character of the soil being the chief reason for variation in price, the soil survey disclosing the fact that practically no two tracts were exactly alike. The total price of farm units ranged from \$3,600 to \$15,000, the average selling price being \$150 per acre.

Great care was taken in valuing the different farms in order to make them equally attractive, and, although the price of the different lands varied from \$48 to \$235 per acre, so well had the various factors been balanced, that each farm offered was the first choice of some applicant.

Intending settlers were asked to fill out a blank form which would give a record of their experience and capital and give an outline of what they planned to do if their application was

approved. These statements of plans were valuable because they indicated the applicant's judgment and experience. When there were several applicants for a single farm, they were asked to appear before the board. The board by questions and by talking with the different applicants was always able to reach a conclusion as to who was most deserving or best qualified.

The people of this settlement have come together from all parts of the country, from Alaska to Texas. They include a dozen nationalities.

At the outset the settlers organized a co-operative stock breeders association. This was done with a view to making Durham the home of pure-bred live stock. All the settlers are members. There is to be one breed of dairy cattle, one breed of beef cattle, one breed of hogs and two breeds of sheep. Only pure-bred sires are to be used and those owned on the settlement are to belong to the association or be approved by its executive committee.

The settlement has a buying and selling committee which buys implements and supplies for the members at wholesale for cash. It has in this way bought seed grain, seed alfalfa, seed potatoes, farm implements and numerous other things, and wholesale prices are often obtained. They are making progress toward selling as a community. The benefits of this co-operative action have already been strikingly illustrated.

Instead of leaving each of the 120 families on the settlement to buy material, look for workmen and design his house and farm buildings, the board has helped the settlers plan their houses, buy fence posts, fence wire, cement, lumber and pipe in carload lots for cash. In this way an amount of time and money has been saved which can only be realized fully by those who have seen the results.

The plans of houses for settlers and their location on each farm were worked out by the farmstead engineer after he had gone into this matter fully with the settler and his wife. The plans for each homestead worked out through these conferences of the engineer and the settler, included the grouping of all

the farm buildings and arrangement of roads, the garden, the orchard and fields of each farm.

This act does not end, as many suppose it does, with buying land, selling it to settlers on favorable terms, and then leaving them to shift for themselves. If it did it would be a failure. The most important work of the board comes after the settlers have selected their farms and begin the long and arduous task of earning the money to improve, equip and pay for the home. These settlers need to know each other, to be helped in forming co-operative buying and selling associations. Doing these things soon leads to the creation of a strong community spirit. The settlers are soon welded together by a desire to foster public as well as private ends. Nothing has made so favorable an impression on those who have watched the growth of this colony as the strength of the community spirit and the manner in which its creation has helped settlers overcome the obstacles which lack of capital always presents.

Although less than a year old, the settlement has become widely known. Officials from ten American states, from Canada and Australia, have visited the colony and made reports on the scheme and its results. This challenge to public attention is not due to the size of the settlement or the amount of money appropriated to finance it. It grows out of the fact that it is an attempt to solve in a definite way some problems of rural life in the United States that for the last twenty-five years have caused growing anxiety and unrest.

Acting on the recommendation of Governor Stephens, the legislature in 1919 appropriated \$1,000,000 for continuing the settlement policy and authorized a bond issue of \$10,000,000. The latter will have to be ratified by vote of the people. If approved, it will enable the board to proceed with land settlement work in a more systematic and economical way than would otherwise be possible.

The success attained is of great value since it points the way, and shows that there is a safe passage between neglect and paternalism.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed)

The Value of Truth

1. The highest function of the soul of man is the perception of truth.
2. He who makes his conduct accord with his knowledge receives from God more knowledge.
3. Strive for the truth unto death, and the Lord God shall fight for thee.
4. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world.
5. How blest the happy solitude
Of him who hears and knows the truth.
6. Thou art a part; the "Truth" is all in all.
Dwell on the "Truth", and cease to be a part.
7. Who is he whose heart is true?
He will stand without a blush
Before the God invisible.
8. All good and all perfection that you see
Are of the "Truth", from which all stain is free;
Evil and pain result from some defect,
Some lack of normal receptivity.
9. A truly religious man should think that other religions also are paths leading to the truth. We should always maintain an attitude of respect towards other religions.
10. Spiritual truth is deep and wide, of infinite excellence but difficult comprehension. Without words it would be impossible to expound its doctrines, without images its forms could not be revealed.
11. Truth is that which God is and man attains to. He who is an embodiment of truth hits his mark without taking aim, apprehends without thought, and naturally and easily strikes the right path.
12. It is a hard fight and a weary one, this fight of the truth-seeker. The truth-seeker's battle goes on day and night, as long as life lasts it never ceases.
13. Having settled down in a pure place let him, being pure himself, and firm in goodness, study the truth, speak the truth, think the truth, and offer sacrifice to the truth.
14. If you could but grasp the truth, you would know that a bright and happy mind is heaven, and that a dark and gloomy mind is hell. Thus, you would have your own God, and would not be deceived by false doctrines.
15. There are many books which teach truth, but each has its own peculiar trend. There is no complete teaching. Buddha and Confucius were human, and their sacred writings are human. Therefore I look at the unwritten book of nature and compare their teachings with it. If they are not contradictory, I accept them.
16. Above all things truth beareth away the victory. Great is truth, and stronger than all things. Truth abideth, and is strong forever; she liveth and conquereth for evermore. She is the strength, and the kingdom, and the power, and the majesty, of all ages. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. Blessed be the God of truth.

1, 2—Al Ghazzali. 3—Sirach 4:28. 4, 5—Buddha. 6, 8—Jami. 7—Emperor Meiji Ten-no. 9—Ramakrishna. 10—Chinese Steele. 11—Confucius. 12—Kabir. 13—Upanishads. 14—Emperor K'ang Hsi. 15—Sontoku Ninomiya. 16—Esdras.

The Peace Treaty

Signed at Paris, will it hold?
Not unless each one of us
Sign it in our hearts to keep
Holy and inviolate.
Peace on earth! O long foretold,
Yearned for, prayed for! Can it be?
Can our Age of Iron leap
To the Age of Gold?

Can we shed the weary weight
Of this dark old selfishness,
Hampering the soul that springs?
Not unless adventurous
Love, the only lord of fate,
Love, the only victory,
Weave us wings

That shall storm the sunrise gate.

—Katharine Lee Bates.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Self-Criticism of a Constructive Sort

The Church-at-large is passing through a period of self-criticism which reaches to every division and part. On the whole it is a hopeful sign, but it may easily degenerate and become unwholesome and harmful; or it may easily fail of any constructive effect through lack of adequate ideals.

Consider for example our own Unitarian churches. Mere barking at one another's heads, mere scolding, the fault-finding spirit, really gets no where. Self-depreciation may become a vice and go beyond all reason. The most meticulous in-growing New England conscience can always find opportunity for "physical exercise." But if constructive and loyal good-will is lacking, then like most calisthenics, little is actually produced. On the other hand, self-criticism, even though constructive in its intention, may sometimes betray a poverty or uncertainty of ideal amounting to slow suicide.

It is this latter form of self-criticism that we need most especially to dwell upon. If our own self-criticism is to be for us a hopeful sign let us first look well to our ideals; to our foundations.

Are these ideals truly catholic or are they sectarian? Here instantly we have a canon of criticism, and the discussion of any specific indictment is useless until the issue indicated by the words catholic and sectarian is agreed upon.

Are our ideals mystical or are they purely secular? Dr. Stanton Coit, for example, is earnest and learned, but his proposal to build a church national or local with every scintilla of a hint that there is any other world having to do with this world, is a proposal concerning which discussion is futile until the primary issue is decided.

Are our ideals rooted consciously or unconsciously in a mechanistic philosophy or are they rooted in personality and in Deity? Our criticism may be

ever so earnest and ever so honest, but any real progress is ever so hopeless until this fundamental issue is settled.

Is the Church only a means to an end, or is it an end in itself? Any criticism turning upon this issue must first answer the question: If only a means to an end, what is that end?; and, if an end in itself, what ought the Church to be in order to be so thought of?

Again, is the Church one among many schools, one among many philanthropic agencies, one among many civic institutions, or is it *sui generis*? There are many criticisms of the Church that must wait for any conclusive treatment until that question is clearly answered.

What is the true relation of Church and State? In what respects if at all is either subject to the other? Does our ideal of the Church require us to put it "above" or "below" the state? Is the Church an institution within the State or are State and Church co-ordinate in the Commonwealth and in essential features independent of each other?

Again, is our ideal of the Church that of a great community with a high degree of solidarity or that of a practical federation of isolated groups? Is the relation of one congregation to another *de convenance* or is it organic? Is the congregation whole and self-sufficient or is it a fraction whose integration with the larger whole is essential to any real wholeness within itself? In our repudiation of authority and our affirmation of freedom have we betrayed unity? Does a man "joining the church" join merely a local and relatively transient organization or does he join the Church universal and everlasting? Have our self-criticisms faced that issue and can they make much progress until they do?

The churches known as Unitarian are at a cross-roads. Complacent drifting, letting evolution do it (only pushing a little here and checking a bit there), will bring us to our deserved doom. Mutual recrimination, willful and reckless disintegration, destructive revolu-

tion, are fatuous and fatal. But a creative and constructive revolution is in our midst and its healthy and normal course must follow the line of thorough, and sincere, and friendly discussion to an extent we have never experienced hitherto.

If some of these issues involve positions that seem utterly incompatible it is all the more important that we should find canons of criticism for our self-criticism and all the more important that a spirit of good-will prevail in any controversy that may ensue. A truly spirit of good will precludes the indiscriminate inugning of the motives of those who differ with us. Sometimes a brave minister gets into trouble with his congregation through no fault of his own; and sometimes a timid minister gets along with his congregation capitally because he is timid; but there are certain assumptions often made in this connection that are not necessarily corollary. It is not true that the man in trouble with his congregation is necessarily brave. He may be posing or sensational or a good advertiser or he may like trouble better than peace. Nor is it true that a brave man is necessarily right. Right causes have no monopoly of human courage. On the other hand, the minister who is not in trouble with his congregation is not necessarily a renegade, a coward or a traitor. He may possibly be as intelligent, honest and heroic as anybody even though he disagrees with somebody equally virtuous. Nay, sometimes, especially for some temperaments, it requires courage to be of the majority. Sometimes a congregation disagrees with the minister but has sufficient sympathy and grace to keep on loving and co-operating, anyhow. On the other hand, those who take seriously the issues raised in this article will never be swayed one way or the other in their own decision by what appears to be "successful" or to command the majority vote. Neither the size of a congregation, nor the size of the salary, nor the size of the civic services can be permitted to determine one way or the other the answer to these fundamental questions.

The self-criticism then that will avail for progress must be wholesome in spirit and conceived in loyalty and good-will; but it must also and above all square and plumb itself to fundamentals. How can any specific criticism, nay, how can any positive suggestion, be appraised or in any way properly dealt with so long as uncertainty characterizes the very foundations? Are we to be catholic or sectarian? Is this world all? Shall a mechanistic or spiritual philosophy prevail? Is the Church a tool, or a life? Is the Church a species, or a genus? Is the Church subordinate, or co-ordinate, or super-ordinate to the State. Is the Church a world institution, or a parochial institution? Our organizations, our teachings, our literature, our choice of officers, our rites and usages, our parish and pastoral standards, our preparation and training of ministers, our very name, and what all these shall be in the new age that is upon us turn on the answer to these and such like questions,—questions which are crucial and upon which permanent and long protracted uncertainty and disagreement is impossible if we are to live and serve as we ought.

W. G. E., JR.

Selected

Themes for Thought

Liberal religion has its drawbacks.

The dread of an imaginary hell has instant terrors which keep the soul alert, and eager to answer the call of public and private worship.

The dangers of spiritual impoverishment, however real, create no immediate pangs. The soul is lured into a false security: first public and then private worship fall into abeyance.

But the Spirit of Worship is justified of her children.

Those who follow her dictates, even under the stimulus of a false belief, develop hidden resources for the hour of sorrow, calamity, and death. They not only endure,—they rejoice.

Those who neglect worship, even though they can give a hundred wise reasons for doing so, find in their time of trial that their spiritual resources

have fled. They may brace their will to suffer and endure; but the glow of triumph never lightens their strain.

The prevalent neglect of worship by progressive thinkers is no recommendation to a liberal faith.

E. J. B.

The Martyrs

Ye prophets and dreamers,
Who silently lie
Beneath the cold flagstones
Of citadels high,
The thumbscrews that marred you,
The hot irons that scarred you,
Are rusted and bent;
And the fury is spent
Of those who once turned you
With tongues,—whose fires burned you
With horrible burns.

Your words found but deaf ears;
And eyes that were blind
With fear and with hatred
Could no merit find
In such as demanded
And firmly commanded
That all men should hold
The jewels and the gold
Of Truth the eternal,
God's angel supernal:—
How hard the world learns!

The backs of the gleaners
Who gathered but chaff
Are straightened,—like music
Rings out the clear laugh;
And Lazarus, lying
At Dives' door, dying,
Feels, at his parched lip,
Cooling wine, and there slip
'Neath his head softest pillows
Perfumed like the billows
Of heavenly seas.

At the door of the real world
Ye struggled for long.
But the multitude heard not
Your challenge of wrong.
The manifold orders
Of manikin warders
Sounded din in your ears,
Yet aroused not your fears;
One fear was your knowing,—
Humanity going
From death unto death!

The line reaches far
To its ultimate source,—
Who first received death
As a matter of course,
That others, beholding
The fierce flames enfolding,
Might catch fire within
And, cursing the sin
Of servile abetting,
All laws, rules, forgetting,
Might draw freer breath!

The task is not done:

For sufficient today
Is the evil thereof.

Let us up and away!—
With words meek and truthful,
We seek out the ruthless:
Not with bullets of lead
Would we bow down the head
Of him, who, uncaring,
Presses on, ever daring
His blind destinies!

But, with promises fair
Of a race that shall be;
With castles in air
Men sometime shall see,
We halt the wild running,
The cruel craft and cunning,
And cry to all, "Hear!—"
Lay aside death and fear;
Stand forth on the highroad,
The broad, lifting highroad,
To life and the light!"

—Richard Warner Borst.

A Teaching Church

Rev. Wm. Day Simonds, in his September calendar to the Spokane church, says:

"We may enter upon our year's campaign with unfeigned enthusiasm because ours is a teaching church, and nobler task is not given to any man or to any people. As one has recently said: "To teach, that is the supreme calling. Higher work or holier, no man ever did. The supreme personalities of the age have been teachers. To quicken curiosity and provide means for its satisfaction; to make virtue alluring, commanding; to provide growing personalities with those noble ideas and stimulating ideals that will become fixed in them as character; to open up treasures of knowledge and wisdom, making possible a life time of joyful progress: to awaken such desires for greatness of soul that narrowness and deceit are done away and self-pity and despair are made impossible; above all to know one self in doing those things, to be channels of divine power— * * * this is the highest and holiest privilege vouchsafed to mankind."

Lost Lights

Pity the folk with earth-bent eyes,
Missing the heavenly argosies;
Suns may flame in a vast of blue.
Stars may signal the whole night through—
Lost are the benizons of the skies
To the weary folk with the earth-bent eyes.

—Richard Wightman.

Nations Are Uniting—Can Christian Sects Unite?

Among the tragedies and unheavals of these days, there are some indications of the humorous mingled with the tragic and the tumultuous. One such is the proposal that during the sessions of the peace congress the Christian sects send representatives to Paris in order to impress upon the statesmen there assembled that nations must lay aside their differences and form an international union for the keeping of peace. These religious delegates would tell the diplomats that the dissensions among states are outworn and foolish; that both Christian law and the good of mankind require co-operation instead of conflict; and that now or never the ideal of international concord must begin to be realized.

Excellent advice! But suppose some graceless fellow of a chancellor or prime minister would answer: "Gentlemen, we do homage to the zeal which has brought you here as foreign missionaries to convert us. But would you do us the favor of first showing us the good example? Your own discussions are as old as ours, and perhaps, if the whole truth were known, quite as disastrous. Unite, if not all, then the greater part of your rival sects. Then your counsel would strike us with momentous force. Then we should be borne along by irresistible public opinion based on a fact accomplished and a precedent gloriously achieved. Until then I fear that your homily will have as little force as an appeal for total abstinence proceeding from a man who himself was tipsy."

How this reproach could be gracefully answered I am unable to discover. For the fact is that at this critical hour when the heart of mankind feels dumb longings for something approaching a co-operative unity of human beings, no statesmanlike effort is at all apparent for a courageous dealing with the useless and wasteful divisions now squandering the strength of Christianity. Christian men dread the problem, so difficult is it, so thorny, so complicated with fierce attachments ready to break out into passionate refusal and recrim-

ination. Yet with this despair of a remedy, there is general acknowledgment of the existence and the gravity of the disease. It was not Christ's will that his followers should be set in rivalry and collision; that their schisms should furnish cause for the scoffing of unbelievers; or that the conjectures of antiquated ages should perpetuate parties, sects, and factions. He provided for our union a basis in what is eternal. Perversity alone insists upon a disunion grounded in what is transitory and dubious.

Without pretending to give any summary solution, we can at least come close to the problem and understand certain principles that may help to clear the way. In the first place, no "system" of theology can unite us. For it is precisely these same "systems" that have divided us. Who, anyhow, made these systems? Groping men, half-blind men, men who foresaw little of humanity's later growth in intelligence and ethics; men, some of whom show too evident signs of limitation, of bigotry, of cruelty. Simple and certain as this is, a great step will be gained when all of us see it and get hold of it. Men and women lived and died in the joyous light that shone from Galilee before ever a Roman Pope was known, or a Saxon Luther, or a French Calvin, or an English Wesley, or any of their kind. Therefore, however useful, these personages, with all their authority, are not *essential* to Christian life and thought and worship. We are getting on when we understand this.

In the second place, it is remarkable that no division exists, or is possible, whenever men aim at *living* the kind of life outlined in the spiritual principles and personal example of Jesus. Those principles and that example, the world by this time knows, or ought to know. They include this: that man is under a higher law, which he is to follow even to the cross; that he is to be judged by inner cleanness and sincerity, not by outer posturings, or by having mechanical acts performed upon him; that at the soul of the universe and in the soul of man is a supreme Right whom it is our glory to seek and love, and our

shame and disaster to flaunt and offend; that this Infinite, revealed as law to the conscience, is progressively revealed also to the faithful heart as Love; that indeed He dwells within the true conscience and the loyal heart; that beyond pain and poverty and death He will answer the soul's deep cry and highest aspiration; that therefore an august responsibility and divine destiny attend and surround the spirit of man and this life of struggle upon the earth; and finally that we are to live not only among but for our human brethren, whoever they are, according to our state and opportunity.

When this is seen, and long since a large part, if not a large majority, of thoughtful Christians have seen, we gain an understanding of the primacy of the Person to whom we owe this noble simplicity and holy responsibility of the religious life. Jesus remains the basis of unity as he is the source of light and guidance. If in the private experiences of the soul or anywhere in history we acknowledge the working of God, we must supremely acknowledge it in that humble life and spiritual splendor, that homely speech and profound thought, that sacred death and immortal survival of the Galilean regenerator of the world.

Here, then, we have the majestic substance and soul of a religion, and a Christian religion; a religion as deep as the human spirit, and as high as the vision of God; a religion which loses nothing by abjuring the language of learned metaphysics because speaking the simple native dialect of the aspiring heart. All that historical criticism has cut away, and all the perplexity and misgiving that we cannot but feel in the grandiose terms of a more complicated dogmatism, leave its simplicity untouched and its foundation secure. Here and here alone can you by any possibility possess a ground of unity on which all men who hold dear and wish to live by the Christian truth can stand. There is no other; let that be understood. Why, then, not make these simplicities the charter of essential union, and let any one who wishes to add anything over and above add it at

his pleasure? We have, in one word, within the composite Christian tradition something universal, denied by none, and something partial, denied by a great many. What is partial is the specific dogmas of the sects; what is universal is the fundamental spiritual truths clearly uttered by Christ and indubitably acclaimed by the religious soul. Now, we say, take the universal as the basis of union, since, by the very meaning of the term, the partial can never be the basis of union. This is common sense, and sooner or later we must come to this. That there are a thousand other questions involved in so great a matter as Christian unity is clear. But no step can be taken toward them until this first step is taken, namely, of recognizing that a universal basis of fellowship demands universally recognized truths.

If this first step is ever taken, it is evident that it will be costly. It will involve giving up sectarian names that are dear to thousands, not for a smaller but for a larger unity. It will involve the merging of administrative boards, each of which is jealous of its authority and its funds. It will involve the producing of greater power in the pulpit and a larger tolerance and magnanimity in the pews. It will demand such goodwill and spirit of sacrifice as never yet have been demanded in Christian history. This, too, we must understand. But if we are great enough to answer nobly to so imperative a call, the cause of Christ and the Kingdom of God will win the most momentous and the most glorious of all their victories.—*W. L. Sullivan* in *Faith and Freedom*.

Life!

Like the trees
Men grow and die!
Some stand erect,
Others hopelessly bent
By the burdens of strife,
Blinded by too brilliant light
They grope in impenetrable shadows.
But even they are *Life*!
So like the trees
Men grow and die.

—*Felix Fluegel*.

An optimist is a man who buys something from a Jew and expects to sell it to a Scotchman at a profit.—*Exchange*.

From the Churches

BERKELEY.—The month of September finds us active in every department. Mr. Speight's topics have been: "An Ancient Cure for Modern Ills," "Symbolism in Religion," "The Love of Life and the Fear of Death," "Unitarianism and Its Message."

On the evening of Sept. 7th Mr. Speight preached at Mills College.

Miss Julia N. Budlong of the Pacific School for the Ministry and the University has been engaged to give part time assistance to the minister in the work of the church school and to act as secretary of the board of trustees.

There lately passed away a greatly respected woman who was for many years a member of the church and a very devoted worker in the Women's Alliance. Mrs. Florence H. Cotrel contributed not only of her energy and time to the church, but of her fine spirit of helpfulness and friendliness.

The church has adopted and is now using the new hymn and service book, being adopted by so many of our societies. Vesper organ recitals at 5:10 every Friday have been resumed.

FRESNO.—After a vacation of several weeks, the First Church of Fresno resumed its services on Sunday the 21st. While the attendance was not as large as we would have liked, considerable enthusiasm was manifest and the presence of several new faces made us hope that new comers to Fresno would find a church home with us. Dr. Clayton's sermon, the "Signs of the Times," was an able discussion of the relation of religion to present-day affairs. It goes without saying that the sermon was keenly enjoyed.

While no definite plans were discussed, it was felt that as soon as the members formed the habit of regular attendance, that the church life and work could be taken up in earnest, and with success.

PORTLAND.—A part-time assistant has been secured for Mr. Eliot in the person of Frank C. Flint, who is studying at Reed College for his master's degree.

Beginning Sunday, Sept. 21, there will be a church hour school for children

provided, where the exercises of the regular Sunday school primary department will be carried on.

During the pastor's vacation the pulpit was occupied on August 3 by Prof. Thomas D. Eliot, August 10 by Rev. Earl M. Wilbur, D. D., and on the remaining three Sundays of the month by Rev. H. A. McDonald.

SACRAMENTO.—The services at Sacramento were resumed September 7th with attendance at both church and Sunday School quite unparalleled for the reopening day. Mr. Pease expects for the coming year to also take charge of the church at Stockton. The distance and facility of transportation make possible a service in the afternoon or the evening. He will go to Stockton on the first Sunday in October, and then map out the season's work.

Mr. Pease is much impressed with the call upon us in these stirring times. He lately said: "I feel that Unitarianism must somehow make a profound impression very soon or we shall stand discredited. The time is so important that nothing but a regenerating religion conceived in freedom can meet the issues."

SAN JOSE.—San Jose church resumed services on August 31st with a good attendance, considering the busy fruit season. Mr. Shrout has given some very inspiring and thoughtful sermons during the month, those on Immortality being especially good. Now that the orchardists can relax a little in their strenuous work we look for increased interest in church activities.

A very enjoyable social evening was had at the beautiful home of Mrs. S. R. Johnson, who graciously gave the use of her house for the occasion, and proved herself a charming hostess.

SAN FRANCISCO.—Mr. Dutton has been in his place every Sunday in September and has preached admirably on topics of enduring interest.

The Society for Christian Work has held two interesting meetings. On the 8th Rev. Mr. Speight entertained and inspired by a recital of his experiences in France, and on the 22nd Mr. Gilbert

E. Weigle, a lecturer in the extension courses of the University of California on journalism, spoke informally on writing and gave some remarkable examples of the discovery of unsuspected ability.

The Men's Club held an excellent meeting on Sept. 11th, being addressed by Mr. Marshal Dill, chairman of the foreign trade committee of the chamber of commerce. His fund of knowledge of all that pertains to ships and shipping, exporting and importing, and the possible future of San Francisco, and his felicity in telling the tale combined to make a very profitable and delightful meeting.

The management, in providing a satisfactory dinner at the moderate charge of half a dollar, offers a valuable demonstration of possibilities in economy and also of the practical advantages of actual democracy. When our foremost business men take turns as waiters they enforce several valuable lessons.

SPOKANE.—Our services were resumed on the first Sunday in September. Mr. Simonds spoke well on the imperative need of the right kind of a church. A good number were in attendance and the prospects of a successful year seem encouraging. In recognition of this, and of our responsibility for the peace of mind of our minister, our trustees have added \$500 to his annual salary.

VICTORIA.—Our church is without a settled minister, but we do not propose to surrender. We are trying the experiment of lay services, for which we are unusually favored, as one of our number, Mr. W. A. Baer, was formerly a minister, and he conducts the services once in the month to our complete satisfaction. The first layman to officiate was a lay-woman, Mrs. I. F. Dwinnell, formerly a New England school teacher. She had charge on Sept. 21st, and with encouraging results. For the sermon she read one of Rihbany's. She used a hymn-book service, read selections from Romans in The Soul of the Bible, and we sang four beautiful hymns. A church is not wholly dependent on a minister, and in an emergency should at least make the effort to help itself.

Sparks

A San Francisco Japanese clothes cleaner displays this: "Thanks to our customer our business growing up day by day, still we do work carefully, kindly, and to be satisfied."

"Do you know what it is to perform before an audience?" "No: I spoke before an audience once, but most of it went before I did."—*Boston Transcript*.

"Bragg boasted to me the other day that he had all the gems of English literature in his library." "Then I'll bet they were uncut gems."—*Baltimore American*.

Patient Parent: Well, child, what on earth's the matter now?

Young Hopeful (who has been bathing with his older brother): "Willie dropped the towel in the water and he dried me wetter than I was before.—*The Passing Show*.

"No, sah," said the aged colored man to the reporter who'd asked him if he had ever seen President Lincoln; "Ah used to 'member seein' Marse Linkun, but since Ah joined the church, Ah don't 'member seein' him no mo'."—*Boston Transcript*.

Fresh: Have you read "Freckles"?
Co-Ed: No, that's just my veil.—*Penn State Froth*.

The Pastor: So God has sent you two more little brothers, Dolly? Dolly (brightly): "Yes, and he knows where the money's coming from. I heard daddy say so.—*Tit-Bits*.

The Civilian: I'm surprised that you, a police officer, should allow yourself to be held up and robbed. The Cop: But you see, sir, we were on strike when it happened.—*Zion's Advocate*.

"It is very nice for you to have these recommendations from the minister and your Sunday school teacher," said the employer, "and I must admit that you look honest. All the same, I'd like to have a few words from some one who knows you on week-days."—*Harper's*.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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—Caleb S. S. Dutton.

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“The sound knowledge of one man outweighs the ignorance and prejudice of millions, and his courageous fidelity to truth at last brings the world around.”—Ames.

Editorial

The subject of amnesty of political prisoners, especially conscientious objectors, demands respectful consideration. It appears to be receiving it both in this country and in England, where those who had served two years have been released, and an imposing petition signed by Viscount Bryce and many of England's finest men represents that all reason for continued penal treatment has now disappeared, and prays for the immediate release of all such prisoners.

There seems no valid reason for retaining in custody those who have paid a reasonable price either for their scruples or their possible avoidance of military duty and culpable disloyalty. Punishment is of doubtful value and its severity is generally a mistake. No doubt there are many cases of genuine conscience, and if there is anything that ought to be encouraged, it is the control of conscience. In time of war the general good, perhaps the national life, justifies rendering harmless the man who uses it as an excuse, or whose faulty judgment makes it a menace, but when peace is reestablished, and the country is strong and unimperiled, it may well be lenient and merciful. The presumption is certainly in favor of freedom. The country can afford to be generous in judgment, and may well consider the individual well-being of those who were mistaken or even blame-worthy.

It is sometimes hard to be just in such a matter, especially when it has the appearance of yielding to demands of constitutional grumblers who have exhausted every means of opposing the govern-

ment in its hour of extreme danger. There are, unfortunately, a large number of generally estimable people who find it impossible to be generous or even just, in judging anything that those in power do or favor. They are suspicious, and antagonistic, belittling motives and condemning measures that are forced by public necessity though deeply deplored. However, it is the part of duty and honor to be uninfluenced by any consideration other than justice and a sincere purpose to do the right thing, and certainly prisoners still held should be humanely treated, and if not found a distinct menace to the public welfare they should be allowed to resume citizenship, and the opportunities it represents. In this connection, it is a matter of pride that our Pacific Coast delegate, Mr. Speight of Berkeley, succeeded in gaining the adoption of a resolution favoring general amnesty for conscientious objectors. He had offered the resolution and the committee reported against it, whereupon he appealed to the conference to adopt it despite the unfavorable recommendation, and the majority sustained his position.

It is matter of satisfaction to observe what opportunities for influence are offered to men of capacity. Perhaps no man in our country has so firmly gained the respect and confidence of the nation as Herbert Hoover. Before the war he was known to a few as an especially able engineer, who after his modest graduation at Stanford, had been highly successful as a manager of mines. What he did in the matter of relief, first of his stranded countrymen in Europe, and later for the starving of Belgium and France, is well known. His more recent service as Food Controller is more important than is generally

known, and would have been more effective if he had enjoyed greater authority and been more completely trusted. But even these great services may have been of less value than the influence he has exerted in these most critical days of the age in clearly and forcibly espousing the League of Nations. He was recognized as a man of more than ordinary ability, absolutely independent and unprejudiced, who knew the facts better than any man in the United States Senate or perhaps elsewhere, and when he modestly gave his views in an address at Stanford, it seemed to turn the tide, and men who had withheld their support from doubt, or dislike of unavoidable features, frankly accepted his judgment and became its supporters.

These strenuous aftermath days reveal more and more clearly that whatever may have been settled by the war, very much more remains unsettled. At every hand old struggles are renewed, and new struggles have arisen. It is a time of exceeding ferment, and all civilization seems involved. Such a condition must have a deep-seated meaning. It concerns something fundamental,—not amenable to superficial treatment. War, with its enormous cost and incalculable losses, has greatly disturbed relations and conditions and the process of adjustment is difficult and slow. In a way, the war has intensified struggles of long standing and offered opportunities for long-contemplated action. And as the war itself was not of our choosing, so this result of it is not a matter of choice. We were compelled to face the war, and the difficulties and dangers of today must be met.

To what extent the higher cost of living is attributable to the war we may

not know. It at least accelerated a movement of steady progress. It gave opportunity, eagerly grasped, and abnormal demand for certain products naturally forced up realizable prices. Other articles, being exposed, caught the complaint, and the fever spread. But back of all this was the ever-present instinct of each individual and each class to benefit self. The passion of possession is a restless force, and extends from the humblest wage-earner to the most enlightened of the nations at the peace conference. What do I get out of it? is the undying question. The scramble for advantage is world-wide, and predominant. Industrially it has led to unrestrained competition and heartless sacrifice of manhood. Man the worker has been compelled to organize to force endurable conditions, and having gained power, is exposed to the possibility of abusing it. And it is so easy to set in motion a vicious circle that in the end is destructive. Wages are forced up, and prices follow that they may be met. Then cost of living being increased wages must again go up to meet the cost, and so on—while 75 per cent of the people, who are neither capitalists nor wage-earners suffer grievously. All the world seems hunting for excuses for advancing prices, and no one seems satisfied with getting what any one can possibly pay. And so we have strikes on every hand, fearful loss, and many who have great and increasing difficulty to live with even decency.

Turning to the great question of world politics, "Is peace possible?" we seem in grave danger of losing what the hard-won victory seemed to promise. Self-advantage seems to possess the minds of most of the Nations of Europe. And in our own country a fear that

Americans may lose some advantage, or be called upon to do something for some other nation, leads political leaders to endanger a noble purpose for world unity and peace. Is it to be considered that America can afford to take a backward step, and after having led in the greatest movement for human benefit that the world has ever known, now confess its moral weakness and lack of courage?

And what is our hope of deliverance? How can we escape the dangers that beset us and stand in honor and pride? Is it not plain that there is but one way? Does not all that we suffer force us to acknowledge that man is a moral and spiritual being and that he can only fulfill his true destiny when he "Seeks first the Kingdom of God and His Righteousness."

Man has a soul and when it is ignored he suffers. It profits him not to gain the whole world if he loses his divine birthright. The end of being is not comfort through things, or any form of material enjoyment, but abundant life, including the spiritual, with full recognition of its prior claim.

Whatever our attainment or circumstances we fail in manhood unless we recognize the word "ought" in the language of the soul. • There is such a thing as moral obligation and the man who does not place first his obligation to do justly, love mercy and walk humbly, whatever his apparent success, is a failure and a menace to mankind.

Above this life dedication to the right, this practical righteousness, possible for all, is the realm of religious feeling, appealing to love in the human heart for God the father of all and of Man, the universal brother. And what the world needs, as solvent for all its ills, is clearer vision of human values and unswerving

loyalty to the right. This involves, with reasonable self-consideration, a large measure of unselfishness, a consideration of others, and a longing for universal peace and good-will.

There seems to be increasing recognition of the importance of individual feeling and purpose as the controlling influence in the world of industry and commerce. Today there comes a banker's summary of business affairs concluding with:

"Business has passed the period of crucifixion, it has stood its confinement in the tomb of fear and has ascended, and today the cure for all the ills of workshop, counting-room and home rests upon the full realization that we are here in this world to serve one another.

"One of America's ablest commercial writers recently said that the need of the hour was not more legislation, but more religion, and we believe him, for legislation never made two blades of grass where one had grown before, and religion has. Legislation is needed, it has its functions; but legislation is incidental while religion is central; and business must be builded about a central principle out of which can come the unfoldment conducive to universal harmony."

This recognition, somewhat tardy, is significant. It is apparently one more testimony to the powerfully demonstrated fact that in the long run "Right makes might."

As we classify human life we find a general division between those upon whom fortune has smiled, and those upon whom she has frowned. The one we think of as capital, the other as labor. The rights of each have long been at issue and today seriously threat-

en. National efforts for industrial peace so far have failed, and in some form the contest will go on. The greater the disturbance and the sharper the contest the greater is the need of the restraint that comes from an acknowledgment of obligations and responsibilities, and especially of larger consideration of the rights and welfare of the public. The wider the desire for justice, instead of advantage, on both sides, the greater the probability of peace. The more mutual consideration and real good will that can be infused in the ranks of those who contend the soon and fairer will adjustment be reached.

Another powerful source of just conclusion is public sympathy and approval and that in turn rests largely in righteous judgment. If labor's demands are reasonable and collective bargaining seeks simple justice, through lawful methods, the public's approval will be a determining factor.

Another feature where principle and keen perception of right is absolutely demanded is in the exclusion of violence and lawlessness. There is nowhere that right and wrong need to be kept in such constant thought as in any kind of a fight. The temptation to win by any means, foul or fair, is very great and must be strongly resisted. Nothing ever justifies any man to do wrong.

And so, the more that moral obligation and religious feeling permeates mankind, the less fighting there will be, and the less destructive it will be, and, generally, the one pre-eminent need of today is that the whole world may, in class, and national *rights*, and be led to think and act upon their *obligation*.

The Golden Rule, wisely interpreted and inflexibly adhered to, is the rational guide to conduct. Its observance would mean world reconciliation, and would lead to Good-Will that would be fol-

lowed by Peace, and the Kingdom of God would be on earth.

That this underlying truth is gaining wider recognition is very apparent, and that methods of legal application are being seriously considered is distinctly encouraging. An article in a daily, subsequent to the above editorial, is headed: "Plan for Legal Application of Golden Rule to Industrial Strife Launched." It reports Oakland lawyers propose to enlarge the sphere of equity courts or the establishment of independent labor courts, recognizing the Golden Rule as a principle of law, which, it is asserted, would obviate the necessity of unions for collective bargaining, and summarily settle disputes, and result in greater justice for both capital and labor. Strikes and lockouts would become a valueless factor in labor disputes if a court could and would enforce the Golden Rule as a recognized principle of law, void of the customary legal entanglements. Its benefits would be available to all of the seventy millions of workers in the United States, while but about five millions are protected by the unions.

The Baltimore Conference, looked forward to with mingled doubt and hope, can be looked back upon with satisfaction mingled with pride. It met the demand presented by new conditions and challenging questions with a fine spirit, and took an unequivocal stand. Its action was indicative of a deep determination to bear a full part in meeting any emergencies, and to do justly, fearlessly, and with faith in final good. We feel indebted to Rev. H. E. B. Speight, our California delegate, for the very full report of the proceedings which appears in this issue, and of which we invite the careful consideration of all.

C. A. M.

Notes

Ex-President Taft in still the president of our General Conference. In his annual address he declares that the moral tone, the sacrificial spirit of all peoples, distinctly elevated during the war, has suffered a reaction. He, however, has not lost faith that action follows reaction and that we shall go on up.

On October 12th Rev. E. Stanton Hodgkin took as his subject, God's Part and Man's Part in Creation." It was the second of a series of discourses on "Finding Our Places in Life." He asked the question, "Did man have a part in the creation of the universe? If not, has he any choice in the shaping of his present environment or in molding his own destiny?"

The church at Palo Alto resumed services on October 12th, the service being conducted by Mr. William Maxwell, soon to graduate from the Pacific Unitarian School for the ministry. He was greeted by a good congregation, and his sermon met with general favor. On October 19th Mr. Hurley Begun, another student at the School filled the pulpit.

The semi-annual meeting of the Northern California Alliance of Unitarian Women, held at Alameda on October 24th was largely attended and much enjoyed. Rev. Clarence Reed addressed them on "The Reconstruction of the Church."

At least two of our churches have shown appreciation of their responsibilities and consideration of their minister. As we are pleased to learn the trustees of the Seattle University church and of the Berkeley church, asked their ministers to go as delegates and insisted on paying all expenses.

A. F. Whyte, the youngest member of the British Parliament and editor of New Europe, lectured in San Diego on October 23d on "Labor in Great Britain," and on the following evening on "Changing England."

It was a great disappointment to Rev. Mr. Dutton that the prolonged

illness of his wife made it impossible for him to attend the Baltimore Conference and take the part assigned him.

Mr. Hurley Begun, who is completing his course at the Berkeley School, interrupted by his service in France, visited Woodland early in October and preached to such a hungry audience that it was determined to reopen the church till Christmas.

Rev. H. E. B. Speight supplemented his duties and services as representative of the Central Section of the Unitarian Conference at the national, biennial meeting at Baltimore by responding to an invitation to assist the general staff (education and recreation branch) in preparing plans for the prosecution of a program of moral training in the army.

Portland, Oregon, seems to have developed to a fine robust art the often shabby performance called a rummage sale. The last gigantic demonstration occurred in the six days beginning October 6th. It was made by the women of the Portland Woman's Research Club at the Unitarian Chapel. The principal instigators were members of alumni chapter of college sororities and the proceeds completed the payment of a \$500 subscription to a club building fund, and also swelled the Armenian relief collection.

Rev. E. Stanton Hodgkin has no use for a bushel or other means of concealing his sentiments. He writes to a paper for which he has little affection:

"I wish to express to you my very great appreciation of the able and dignified and effective way in which *The Los Angeles Times* has from the very beginning defended the pending peace treaty and upheld and forwarded the principles of the League of Nations. To my mind no more important measure has ever come before the people of the world for settlement, and failure now I should regard as one of the greatest of world tragedies.

The Rev. Clarence Reed on the evening of October 12th addressed the sons and daughters of Washington at

Chabot Hall, Oakland, on "H. G. Wells, the Modern Prophet."

On November 2nd the Unitarians of Stockton and Woodland are invited to join with the Unitarians of Sacramento in a joint service, at which matters of common interest will be discussed.

Rev. A. C. Dieffenbach, editor of the *Christian Register*, after a thorough investigation made in France, declares that "A yellow dog is not meaner than the soul of a man who will persist in his defamation of the Y. M. C. A. for its work in the post exchange once the facts are set before him."

Mr. Speight has been offered and, with the approval of the Church Trustees, has accepted a commission in the Officers' Reserve Corps of the U. S. Army as Chaplain with rank of Captain.

This involves liability to service in emergency and obligation to a minimum of fifteen days' training annually. Most Chaplains are commissioned as lieutenants, and a Chaplain with rank of captain corresponds to a divisional chaplain under conditions of active service.

From his new abiding-place in Minnesota, Dr. A. W. Vernon writes, Oct. 5th: "The college has opened auspiciously. There are over 300 in our entering class. The chapel and church services are enthusiastically supported."

Alluding with grateful appreciation to what appeared in our June-July issue as to his ministrations on the Pacific Coast, he adds: "And may I not say that I hope still to be 'an apostle of the liberal faith,' wherever my lot shall be cast? When a man once finds it, he can never be anything else but its apostle. Perhaps, indeed, it is more like being its apostle to preach it where one lacks the cheer and encouragement of Unitarian fellowship."

Our ministers do not furnish their own congregations with two services a day; they are satisfied if they get one fair chance. But they are set free for other flocks. At Mills College a vesper service is held and on October 5th Mr.

Reed spoke on "The Fine Art of Being Religious."

The Unitarians of Santa Cruz held their first supper of the season on October 10th at Hackley hall, where about 40 were present.

The tables were beautifully decorated, the supper left nothing to be asked for by any reasonable person, and Unitarians are nothing if not reasonable. President Parker presided.

Miss Bessie McHugh vividly related her experiences on the way to Europe, when her ship was attacked by a submarine; her travels in France; her work among the children convoyed out of Germany and finally among the boys from home close up to the front line at Chateau Thierry, where she had charge of many victims of German gas. The courage, unselfishness and unfailing good humor of the American soldier she set forth with many stories of her own experience, and at the close of her talk answered numerous questions.

The Methodist Church believes in religion and its power to serve mankind. This year it celebrates the centennial of the forming of its Missionary Society and it determined to observe it by raising a fund that would provide for five years for its foreign missionary needs in three lines—evangelistic, educational and medical. It made a detailed survey and issued a call with a detailed plan, for \$114,000,000, and practically that amount has been subscribed. The Methodist Episcopal Church separately called for \$35,000,000, and has secured subscriptions for \$50,000,000. Who says the churches are dead?

A pleasant and cordial reception to Rev. and Mrs. Oliver J. Fairfield was given at the Long Beach chapel on the evening of October 16th.

A company of seventy was in attendance, including Rev. and Mrs. Hodgkin, of Los Angeles.

The program included a welcome from Mr. Alvison, president of the board, Mrs. Thomas Luce, president of the Alliance, from Rev. Mr. Hodgkin, and responses from both Rev. and Mrs. Fairfield, piano music by Mrs. Bow-

man, songs by Mrs. Dorothy Gustafson, reading by Helen Luce, and two readings by Dr. Margaret Clark.

Refreshments were served during the social hour.

One big cannon-shot costs as much as three years of a workingman's wages; five years of a woman teacher's salary; an average workingman's house; four years' college education.

A movement of more than local interest was launched at the First Unitarian Church of Los Angeles, at a dinner attended by a large number of men October 9th at which a local Chapter of the Layman's League of the Unitarian Church was organized, with a charter membership of forty-five.

Local chapters of the national organization formed at Springfield last April are being established in all parts of the country and a large amount of money is being raised to carry out the purposes of the league, among which are the improvement of citizenship, Americanization of our population, deepening the spiritual life, encouraging the practice of real brotherhood among men, and to assist materially in every possible way the proper reorganization and upbuilding of our people and industries, following conditions created by the war.

The local chapter will hold frequent meetings and it invites broad-minded public spirited men to join its activities.

The Red Cross Society of Mexico City made a record recently with a benefit performance at the former bullring in the Colonia Roma. The receipts were \$1,358.74, while the expenses were exactly \$14.80, and consisted of \$7 expended for muslin and paint for sign making and \$7.80 for conveying certain invalids to the entertainment, leaving \$1,343.94 for the use of the society. A similar record is challenged.

Rev. J. D. O. Powers, minister of the First Unitarian church for the past eleven years resigned from the ministry of that church at the end of June. Since then he has been living in the parsonage until in September he pur-

chased a house at 1414 East Roy Street in Seattle. Mr. Powers, whose interests have taken him somewhat away from the natural limitations of Unitarianism, has been busy arranging for a new organization to be under his leadership, to further those interests. On September 21 he announced the formal opening of a new movement called "The People's Church" (non-partisan.) His subjects for the day were, first "A Non-Partisan Discussion of Article X of the League of Nations;" and second, "Pragmatic Psychology." The meetings are held at present in "Colonial Hall."

David Starr Jordan gave an interesting address on the League of Nations at San Jose on October 22d before a large audience. He said federation is the new law

The postal and telegraphic systems of the world are federated, so is the world's banking system.

Just at present the worst managed things in the world are governments. Great business concerns and corporations are better managed than are the governments of the world.

What the world needs is greater patriotism and deeper Christianity. Countries now regard each other with eyes of rivalry; they are enemies in commerce and industry.

Any league is better than none at all. There should be no carping nor quibbling about certain expressions in the wording of the constitution of the League of Nations. Obscurity will vanish when right predominates.

The candidacy of Herbert Hoover in the forthcoming meeting of the league was more than hinted at, and was loudly applauded.

Dr. Jordan concluded his intensely interesting talk with a short dissertation on this old Greek advice:

"Believe and venture—as for pledges, the gods give none!"

The Long Beach Press is very generous in space and favorable comment for Rev. O. J. Fairfield. On October 13th it says. An enthusiastic congregation met at the Unitarian church

yesterday morning and was rewarded by an inspiring sermon by the minister on the occasion of the centennial of the delivery of Channing's "Baltimore Sermon" now being observed. "This sermon," said Rev. O. J. Fairfield, "marked an epoch in the development of religious thought in America, not only among liberals for whom it was the first great declaration of the Unitarian position and led to the forming of a body of opinion which developed into the definite organization of the Unitarian movement; but the sermon marked an epoch no less in Orthodox thought, as the discussions that followed forced the Orthodox to move further and further from the system of Calvin, and the doctrine of the Trinity ceased henceforth to be the central doctrine of New England Orthodoxy. This sermon, a historian tells us, has never been surpassed in this country as an intellectual interpretation of the highest spiritual problems; and it remains still a discourse of influence and power as is attested by its circulation of thousands of copies annually, and by its being translated and printed in a score of foreign languages. During this coming week one session of the general Unitarian conference, presided over by ex-President Wm. H. Taft, will be held in the very building in which Channing delivered this memorable sermon calling upon his hearers to search God's word without fear of human censure and denunciation, and so hasten the glorious reformation in the church that is to be for all minds the power of God unto salvation, and is to usher in the new day of His grace."

Rev. Ernest C. Smith, for many years the efficient Secretary of the Western Conference, has resigned the position that he may serve as minister of the church at Meadville, Pa.

Mr. E. S. Martin, who writes those pithy, surprising, and urbane editorials for *Life*, has his professional changes of mind, thank goodness! Once a foe of prohibition, he now says we do not want the "enormous rum nuisance back on our necks again."—*Christian Register*.

Contributed**The General Conference of Unitarian Churches**

(H. E. B. Speight.)

The Baltimore Conference will stand out for a long time to come as a memorable occasion. It was, of course, especially significant because it marked the hundredth anniversary of the famous "Baltimore Sermon" preached from the pulpit of the Baltimore Church by William Ellery Channing in May, 1819. In that sermon, preached on the occasion of the ordination of Jared Sparks, first minister of the Baltimore Church and afterwards President of Harvard College, Channing took the opportunity to define the position of the liberals within the Congregational Church, who were known as Unitarians because the most striking of their divergencies on matters of doctrine from their fellow-members and ministers of the Congregational body was found in their dissent from the doctrine of the Trinity. Channing made it clear that the principle at issue was not merely a single doctrine but the method of interpreting the Bible, which he and his followers still accepted as authoritative. Channing's assertion of the right of human reason to interpret the scriptures in the light of human experience without submitting to arbitrary and irrational methods of scriptural exegesis, defined Unitarianism for his day. Arousing, as no other utterance of theological import had then done or has since done, the attention of religious people in the whole country, it led to the permanent establishment on an independent footing of the "Unitarian movement."

Throughout the Conference, and not least in that service devoted to honoring the great leader and unveiling a tablet in memory of the memorable sermon, it was made perfectly clear that the Unitarianism of today has advanced far beyond the position occupied by the Unitarians for whom Channing interpreted and voiced religious liberalism. The doctrinal con-

troversies which exercised his mind, forced upon him as they were by the rigid insistence of the orthodox wing in the Congregational Church, were not considered at all. It was felt more important to emphasize the spirit in which Channing had conducted the controversy which was unavoidable in his day, and to bring into the foreground prophetic utterances on social questions and on problems which are only now beginning to be seen in their full import.

If I were to be asked what most impressed me in the Conference as a whole, I should say, first, the fine spirit of fellowship which pervaded every meeting. Even when controversial questions were before the meetings and delegates were clearly divided in sentiment, there was a very evident realization of common purpose, a readiness to assume the best motives, a broad tolerance, and a marked absence of internal "politics." And apart altogether from the work of the delegates in conference assembled, it was most encouraging to see the heartiness of the feeling of brotherhood which animated all present. Those who were comparatively new to the fellowship were as welcome as those whose names are household words. Churches west of the Hudson were heard as readily as churches overlooking Boston Common, and men who have been leaders for the best part of a generation were eager to encourage the men who are only beginning their life work. Such assemblies, such real conferences, make a contribution to the life of our churches which no one can adequately describe in words, but which must make itself felt in the deepened loyalties and clarified vision of the workers privileged to attend.

Secondly, I should emphasize the deep sense on the part of all attending the Conference of the gravity of the days in which we live and the determination that our faith shall find a clear application to the life of today. Our heritage from the past was recalled with gratitude but always as an inspiration to present service. If, to use the words of Paul Revere Frothing-

ham, successor of Channing in Boston, our movement is one that has been comparatively still, no such words will be applicable to our movement during the days to come. It was quite obvious that the oncoming leaders are men who will either make the Unitarian churches effective instruments in the great task before earnest men and women today, the task of working out a new social order, or else sacrifice many things they hold dear and find outlet for their idealism in other directions. But it was equally obvious that even those most ardently favoring an outspoken leadership in social questions are men who lay supreme emphasis upon the moral issues, confident that if only these things are clearly seen in the light of spiritual values the material adjustments which justice demands will follow without fail. The rectification of a wage-scale is in itself no guarantee of increased well-being; the assurance of an old age pension is no ground for certainty that age will bring any satisfactions to replace those of youth. The text of all deliberations on the problems of the day might well have been: "Seek ye first the Kingdom of God and all these things shall be added unto you."

In the third place, there was evidence of an earnest appreciation of our unique opportunity today. Without any sectarian spirit making itself felt, it was clearly the feeling of most of those at the Conference that churches in which the principle of individual liberty of opinion has been established without fear of contradiction have a distinct contribution to make in the religious world, providing as they do a basis of fellowship congenial to men and women who have emancipated themselves from paternalism and dogmatism. But with all the determination that the one feature central to both Channing Unitarianism and modern Unitarianism should be cherished with complete loyalty, there was also a clear desire for closer fellowship with other religious bodies. It was recognized that this is more likely to be accomplished in New England and with particular reference to the Congregational Church

and the Universalist Church than it is in the Middle West or elsewhere, but the conference went on record unanimously as welcoming all steps towards church federation and interdenominational cooperation in practical service.

Fourthly, the representative character of the gathering was remarked by all. Ministers were present from places so far apart as Seattle, Washington, and Augusta, Maine; Berkeley, California, was seen in Baltimore's Dodge car; Edmonton, Alberta, brought greetings from the other side of the line, and lay support from Montreal. Two Saints of the Middle West, Paul and Louis, sent ministers, and of course Boston, New York, Chicago, and Philadelphia, not to speak of less notable centers, were prominently represented. Lay representation was less conspicuously national in character, but what it may have lacked in territorial diversity it certainly possessed to a compensatory degree in enthusiasm and devotion to the real business of conferring. In Alliance meetings the Pacific Coast was represented by Mrs. Perkins of Seattle, and Miss Harriet Spalding of Los Angeles, each carrying greetings from the region she represented and making a valuable contribution to the discussions. I hope that the Northern California Alliance will begin saving up to send the Director for its region to the Conference in 1921, which will probably be in St. Louis.

The Conferences of Ministers were alone worth crossing the continent to attend, and they were supplemented by interchange of hospitality when opportunity offered. New friendships were made and men who had been a mere name can now be visualized and their individual problems recalled. On the first day one subject which was discussed at length in the ministers' meeting was that of standardizing the services used in Unitarian churches. When this was found to be on the program I found myself one of those opposed to what I expected to be the measures proposed, for I could see no good purpose that would be served by attempting to impose on

all churches the same forms of public worship. But I found that the committee in charge had no such purpose, and I soon discovered that I was in hearty agreement with Professor Henry Wilder Foote, who laid before the ministers three outline orders of service, one intended for churches desiring simple ways, one requiring a moderate amount of musical assistance, and one for churches desiring elaborate choral services. All three outlines are based upon a fundamental general order which is justified by psychological considerations, and all that the committee urged was that there should be general agreement in this framework of normal procedure. The discussion was directed against the all too common individualism which recognizes no value whatever in traditional modes of procedure, with the consequence that people attending service in Unitarian churches must at present be prepared to find almost anything except what their previous experience might have led them to expect. Recommendations dealing with this subject will doubtless be submitted later to the churches and such societies as do not at present approximate to the general order recommended should consider very carefully before declining to assist in making more uniform at least the framework of Unitarian services.

A much more important matter came up the second day, after the report of the Council had been read and was found to contain no clear message on the one great issue of the day. The ministers appointed a committee, consisting of Mr. Reese, new secretary of the Western Conference at Chicago, Mr. Paul Revere Frothingham of Boston, Mr. Lathrop of Brooklyn, Mr. Frederick M. Eliot of St. Paul, and the present writer, to draw up a resolution to be presented to the Conference in which recognition should be made of the necessity and desirability of a more democratic basis for industrial development. The committee labored faithfully and late and came to the conclusion that no long and comprehensive statement on matters of detail should be attempted, but that

a short and succinct, unmistakably clear enunciation of a principle would be a greater contribution at this moment. The following resolution was prepared, endorsed by each member of the committee, including Dr. Frothingham, chairman of the Council of the Conference, and later passed with almost complete unanimity by the Conference, and coupled with a long statement which had been prepared by Dr. Francis Greenwood Peabody and brought to the Conference by Dr. Crothers of Cambridge:

"Members of the General Conference of Unitarian churches, assembled in Baltimore, October 14 to 17, 1919, reaffirming our faith in the dignity of human nature [the reference here being, of course, to the great humanizing work of Channing—H.E.B.S.] and our interest in the physical, moral, and spiritual welfare of all human beings, hold that the following principle should be the basis of industrial reconstruction:

'That industrial democracy, involving the conception of all industry as a cooperative enterprise and the equitable sharing by all the partners of the rewards, control, and risks of the common undertaking is the proper and natural corollary of political democracy.' "

To the above resolution [which I quote from memory but I think accurately] was added a rider recommending to the incoming council the appointment of a standing commission to draw up within six months a comprehensive statement which, if approved by the Council, should be sent out to the churches, and to report from time to time to the council such recommendations as may be deemed advisable. The resolution thus offering an immediate statement and also providing for a commission to keep itself informed and recommend action to the churches as often as may be desirable was accepted by a vote very nearly unanimous and with evident satisfaction on the part of the Conference.

It is so difficult to single out any one event during the week for precedence in making comment that I will

follow the program order. The Alliance meetings I could not attend, owing to ministers' meetings and committees, but I hope that Miss Spalding will provide a report on those.

At the first business session ex-President Taft presided and gave a strong address which showed his keen attention to the problems facing the churches and his faith in the message which the Unitarian churches have for today. He voiced the disappointment that many are feeling as they see on all sides a reaction from the exalted idealism of the war period—the spirit of self-indulgence, the love of worldly success, of luxury and of comfort, the unwillingness to endure today sacrifices that were then welcomed with joy, the recurrence among the nations of a competition and greed utterly inconsistent with the declared aims of those countries during the bitter struggles of the war, the appeal at home to racial prejudices and national selfishness. But he refused to be discouraged by this condition, finding in it an inevitable reaction which will in turn, if we are earnest and undaunted, be succeeded by new opportunities for the moral and spiritual leaders.

The report of the council touched on many matters of importance to the churches but its central note was an appeal for greater efforts towards unity to meet conditions made clearer by but not arising out of the war."

"Here are these hundreds of thousands of young men who have come back to their homes. They have taken up again the normal tasks of life. They have experienced a tremendous crisis. They have passed through a great ordeal. They have faced with courage and endurance the supreme realities of life and death and suffering and sacrifice. Many of them have descended into hell and have risen again with a manhood that is strengthened and ennobled. They come back, for the most part, bigger and wiser and better men than they went forth whether to training camps or foreign service. And the fact is generally recognized that they deserve, if they do not definitely demand, a bigger and a better kind of

church. It is felt that they are not going to be interested any longer—and they had no excess of interest before—in the churches of narrow doctrines, or of petty differences of belief.

"Hence it is that we see these efforts on the part of churches—which are many of them very vigorous and noble efforts—to get together, to establish among themselves a larger unity, to do away with partition-walls, and to lay new emphasis upon the great realities of faith, and the underlying elements of worship.

"If we are to have a League of Nations, it is felt that we should also have a League of Churches! One by one, therefore, the churches have bestirred themselves! The great denominations are taking on themselves great tasks, and feel the lure of great ideals! Some of them are raising huge sums of money for purposes of one kind and another.

"Others are putting their houses in order, and seek to sweep away obstructing dogmas and restrictions as to membership of which they have lately been not overproud. It is clearly recognized by churches as by nations and everywhere by people who have vision that now is the time to get together, to establish brotherhood, to inaugurate a new world order, doing away with social abuses and working with a mighty effort to build a civilization which shall be more than merely nominally Christian."

At the same meeting a real contribution to theological literature was made by Rev. William Wallace Fenn, D.D., Dean of Harvard Divinity School, Cambridge, who, in a paper on "A Century of Unitarian Theology," analyzed with brilliant flashes of wit and with philosophical insight the changes that had marked the progress of Unitarian thought since Channing's day.

The first evening was given up to a devotional service followed by the Conference Sermon and the dedication of memorial tablets in memory of the hundredth anniversary of the Channing Sermon and of Jared Sparks. Miss Mary Channing Wister, daughter of

Owen Wister and great-great-granddaughter of Channing made the presentation speech in conveying to the Baltimore Church the Channing Tablet given by the Laymen's League through the Conference.

The conference sermon by Rev. Henry Gow—Dr. since Meadville conferred the doctorate upon him—was a personal message of great power and also a message from the Unitarian Churches of England of which Dr. Gow is so fitting a representative. To me it was a great delight to hear and confer again with an old friend and colleague and to see with what satisfaction he was received by the Conference. His sermon had many fine passages but from memory and very rough notes I cannot hope to convey anything but a poor impression of its best points. The Baltimore sermon, Dr. Gow held, was not by any means Channing's best. It was controversial in character and it was the irony of fate that the most famous sermon of the nineteenth century should be one deeply controversial by a man who of all men hated controversy. Channing was a lover of peace, a man of whom it has been well said that he had at once "the love of wisdom and the wisdom of love." The power of the Baltimore sermon lay in the fact that it was delivered by a lover of peace. This is true, Dr. Gow showed, because the power of a man's denials (and we may say their value) depends upon the strength of his affirmations. In a deeply significant passage the preacher analyzed the fallacy that preparing for war will prevent war, demonstrating that on the contrary those are strongest in war and the most certain victors who have best prepared for peace and established their national life on a firm foundation of concord. Drawing from the Baltimore sermon its lessons for Unitarians of today, Dr. Gow said the need for doctrinal preaching is not quite gone, there being still a justification for strong, clear statement of doctrine without bitterness. But if Channing were to speak today it would not be on the Trinity, the Bible as a source of dogma, or the Person of Jesus. He

would concern himself with the present state of the world, the war of classes, the need of brave, clear, thought; he would tell us that our church should be deeply concerned with the issues which are dividing men, and he would himself be a daring social reformer. So completely has emphasis shifted since his day. But—and here was Dr. Gow's central thought—the effectiveness of social or economic teaching of even a man like Channing in the world of today would depend on his being primarily not an economist but a Christian. Today the word "modern" has got hold of us like an obsession. It is true that many things have changed and we look out today towards different horizons, but there are things that do not change and were Channing preaching today he would rest his appeal on something that abides. He faced a sectarianism in theology. Today there is another kind of sectarianism rampant, that of men who divide themselves from the past with a dogmatism that refuses to see any unity in history, a sort of 'cubism' showing itself in every department of life, a repudiation of old standards and principles, of respected saints and heroes. Our ancestors could they speak might adapt Shylock's plea and ask: "Have we not hands and feet? Prick us and we bleed." Our need today is for the same gospel of belief in and love for men based on what God intends that man shall be. The religious idealist is not a mere dreamer but a man who knows that the things he knows to be best are attainable. His ideals may be tried by fire—as were those of the forward-looking men and women of England during the war, when they saw a lip-service of their ideals by men who did not hesitate to besmirch them to suit their own ends—but even if he find himself wounded in the house of his friends he will not lose heart. And his refusal to capitulate will be the very moment of his triumph—his victory will be manifest in the hour of his crucifixion.

On Wednesday evening a most impressive service in memory of Unitarian men and women who gave their lives

in the war was held in the Baltimore Church, an imposing building which the local people had entirely redecorated for this centennial occasion. The memorial service was conducted by Rev. Charles E. Park, D.D., of Boston, and the addresses were made by Dr. William L. Sullivan, of All Souls Church, New York, and Rev. Frederick May Eliot, of St. Paul, Minn., who was chaplain of Base Hospital No. 5 in France. The service from beginning to end was entirely fitting and left a deep impression on every member of the large congregation. The Conference voted at a later meeting that a copy of the special order of service used, which contains a list of the men and women whose sacrifice was then honored, should be sent to the next of kin of each upon the list.

On Thursday morning the center of attraction was the address by Professor A. T. Davison, Ph.D. of Harvard College, on "Church Music." As the Laymen's League later announced that the address would be printed and widely distributed, it is not necessary to attempt to reproduce its main points. It was a clever and illuminating address by a master of his subject who has made a name for himself in Cambridge by his direction of the Harvard College Choir. In pleading for a new method of approach to the whole subject, Professor Davison spared neither ministers nor musicians, nor even chairmen of music committees.

Thursday afternoon was spent (I understand) in a trip to Annapolis. I have a confession to make. I utilized the spare time to visit the national capital, an hour's journey distant from Baltimore, for the first time, made a call at the War Department which gave me the opportunity to talk over with those concerned a subject on which I had written a memorandum in the train on my way east, and then went to the U. S. Senate to hear the close of the Shantung debate and witness the vote in which the administration was sustained by a majority of twenty votes. The scene in the Senate has nothing to do with the subject on which I have appointed myself special reporter to

the Pacific Unitarian, so I will content myself with saying that it was a historic occasion but a sight to make one ponder deeply. The longest of the speeches I heard was made by a man under the influence of something more than emotion who did not know he was sitting in someone else's seat on the wrong side of the house, and the arguments presented in all I heard were most obviously the poor ammunition of politicians rather than the vehicle of statesmen's convictions. "Gallery play" summed up the whole situation and the only encouraging feature was that the gallery appeared to know it!

The evening of Thursday was devoted to a consideration of the emerging social order in which the church is called upon to play a more vital part. Dr. Crothers was as charming and as wise as ever and though he did not speak till ten o'clock, when the audience was weary, he both entertained and edified his hearers. But the address of the evening was undoubtedly that of Mr. John Collier, of New York, who has been head of an institute for training community center workers. With cogent argument, deeply sincere idealism, and wise restraint Mr. Collier analyzed the present situation and presented a program of constructive community service which was a real contribution. He dealt at some length with living conditions as they group themselves round wages, health, the use of leisure, and participation in the community life. Mr. Collier told me afterwards that he is shortly to come to the Pacific Coast in the interests of the Community Center movement, which leads me to say that members of our churches in the communities he may visit should anticipate his work with the greatest interest and prepare to cooperate with him in every possible way. To my mind he has a much deeper grasp of the essential problem than had Frederick Vining Fisher, who made a whirlwind campaign in California during the war to promote the formation of so-called community councils, and left behind him organizations which functioned in a limited way and for a very limited period.

The other speaker was Mr. Paul Kellogg, editor of the Survey, and he gave a timely analysis of the progress made abroad towards a more democratic conception of the industrial world. His address, however, did not do justice to his great ability in research or in his conduct of his paper.

Among the resolutions considered by the business committee and reported to the Conference unfavorably was one I had the privilege of drafting. When it was reported back I asked the Conference to reverse the decision of the committee and on a vote being taken it was found that I had the majority with me. The resolution follows: "That this Conference.....believing that no good purpose can be served by the further confinement under military jurisdiction of men who have been imprisoned during the war on account of conscientious objections to military service and that it is against the interest of justice and public good that members of the military and naval forces, sentenced during the emergency of the war to long terms of imprisonment for offences not criminal, should be further confined, urges upon Congress the passage of legislation which will secure a general amnesty for such classes of prisoners."

The members of the conference also pledged themselves to heartily co-operate in any steps necessary in order to restore the religious liberties of the Unitarians in Transylvania and Hungary, and extended to their brothers in these countries their deep sympathy. Resolutions were also adopted favoring all efforts on the part of the Government to enforce the prohibition amendment and to assist in building up whatsoever substitutes are necessary for the saloons, such as the establishment of gymnasiums, recreation centers, etc., and to favor all moves to deal with wisdom, sanity and sympathy with the white and colored Americans and encourage the co-operation and good will between the two races in all communities.

Other resolutions presented approved the purposes of the Roosevelt Memorial Association, commended the League of Nations and expressed the

hope for "the ratification of the peace treaty now before the Senate of the United States, with such reservations or interpretations only as shall not endanger or unduly delay its passage." This resolution was introduced by the Rev. U. G. Pierce, of Washington, formerly chaplain of the United States Senate.

The last evening was devoted to the second mass meeting of the new Unitarian Laymen's League, the first having been held in Tremont Temple, Boston, last May. A good many men had travelled to the meeting, including a delegation from Washington in which I found a former Berkeley parishoner, Dr. E. Q. Adams, who stayed until the midnight train so that we could ask many questions and answer a few. At this meeting announcement was made of the names of the winners in the sermon competition fathered by the League. Three ministers were awarded \$1,000 each (to be used in carrying out the purposes outlined in their sermons). Laymen throughout the country had assisted in making the final selection from amongst the hundred and five sermons submitted. The subject allotted had been: "Unitarianism, what it means and what it may accomplish under existing conditions for the good of humanity." Two of the sermons were summarized by their authors, the third contenting himself with expressing his satisfaction that for once there had been a square deal, leaving us wondering what he could mean since we had never heard of such a competition in our body before! It was obvious from the two sermons read that the judges had been influenced by the consideration of the advertising value of the utterances, which it is intended to circulate widely in print. One who had not competed (for lack of opportunity rather than because of any superiority to the new departure) may safely say that the decision of the laymen was somewhat astonishing and was commented on with conviction by many ministers—with of course the best of goodwill to the fortunate three. We all know better now what the laymen think is good for them to hear—

whether we shall amend our ways remains to be seen! Out of compliment to the far-travelled delegates, Dr. Perkins of Seattle and I were asked to give the benediction and the invocation respectively. Our appearance on the platform with the council of the league led some of our friends in the audience to believe that we were the dark horses who would have a thousand dollars each to place where they would best help our work, and it was not a little embarrassing to face the smiles and nods of approval which were well meant but, as afterwards became clear, somewhat premature.

The chairman announced some plans of the League, including the opening of League Houses in Boston, New York, and probably other cities, and the commissioning of representative speakers to tour the country and arouse the loyalty of the men who might do more to sustain and forward the work of their chosen church. An interesting address was given by Professor W. H. Alexander, of Edmonton, Alberta, who acts as minister of our church there in addition to his duties in the growing University of Alberta. He depicted the conditions facing a far north-western church very wittily and with evident enthusiasm for the field of service he has found.

Officers of the Conference were elected as follows:

Former President William Howard Taft was re-elected president of the General Conference

The other officers elected were:

Vice-presidents: Adelbert Moot, of Buffalo, N. Y.; Hugh McKennan Landon, Indianapolis, Ind.; John W. Loud, Montreal, Canada; John Sheperdson, Charleston, S. C., and Miss Anna Bancroft, of Hopedale, Mass.; secretary, the Rev. Palfrey Perkins, Weston, Mass.; treasurer, Percy Atherton, Boston.

Council—Rev. F. R. Griffin, of Philadelphia; Rev. Paul R. Frothingham, George H. Ellis, Dr. H. Barnett Learned, Rev. G. R. Dodson, Emil Glogan, Mrs. Cloyd Valentine, Rev. Joel Metcalf, Prof. Owen Lovejoy, Miss Lucy Lowell and Rev. Walter F. Greenman.

Fellowship Committee—Rev. Charles T. Billings, of Belmont, Mass.; Rev. Julian C. Jaynes, West Newton, Mass., and Rev. Harry Lutz, Newton, Mass. These three are also the representative committee named from the New England States.

The Middle States Committee—Rev. Walter Reid Hunt, of Orange, N. J.; George W. Smith, of Brooklyn, N. Y., and Rev. E. C. Smith, of Meadville, Pa.

Western States Committee—Rev. Fred V. Hawley, of Chicago; Morgan Brooks, of Urbana, Ill., and Rev. C. W. Reese, of Chicago.

Southern States—Rev. George Kent, of New Orleans, and Rev. Clifton M. Gray, of Charleston, S. C.

Rocky Mountain States—Rev. Fred A. Weil, of Denver, and Mrs. Charles A. Lory, of Fort Collins, Col.

Pacific States—Rev. Earl Morse Wilbur, of Berkeley, Cal.; Charles A. Murdock, of San Francisco, and Rev. Harold E. B. Speight, of Berkeley, Cal.

Following the General Conference at Baltimore meetings of the Southern Conference were held at Charleston, S. C., to which a number of the delegates went on. I had myself left home at such short notice that I had not been able to plan this added dissipation and instead went to Brooklyn to preach at the Church of the Saviour for Mr. Lathrop. It was a mere glimpse of New York that I had, for on the way I spent a couple of hours at Philadelphia with Mr. Griffin, the new chairman of the Council, and my journey across the continent called for departure from New York on Sunday evening. I did, however, pace the only "Board Walk" within reach—the great Brooklyn Bridge—and from there could see the fleet of merchant ships riding at anchor in the roads and awaiting the settlement of the stevedore strike.

One discovery I made on this trip. The time spent on a transcontinental train need not be wasted. I had with me my little Corona and worked hard all the way east; these notes I have written coming west. Next time I find my desk piled high with the fruits of procrastination I think I shall start out to "swing the circle," escaping for a

few days the sound of the telephone and the smile of the book agent.

For the privilege given to me by the congregation which sent to the Conference I am deeply grateful. I can only hope that its influence will show in my work. The spirit of the meetings can be summed up by adapting words of the report of the Council; delegates met in the conviction that "reason may leave room for reverence and prayers lead on to practice;" they returned to their several fields of labor confirmed in this faith and heartened for the grave responsibilities that rest on men and women who dare the new and untried ways.

Harold E. B. Speight.

God's Greatest Gift

It is better to travel hopefully than to arrive.—Stevenson.

I spent a day, a long, long summer's day,
Searching Grass Woods for a flower, one
So rare that few had seen it; none
Had shown me by what shaded pathway
I might find it. The last warm ray
Thrown aslant the ridges by the setting sun
Revealed what I had sought. My goal was won
Just where my search began. And now I pray
That God will give me as great joy in life
As that day's labor brought me. When I turn
Homeward, welcoming the end of strife,
Let me in retrospect this lesson learn:

God's greatest gift is never what we ask
But comes while we are working at our task.

—Harold E. B. Speight.

A man may give up all that passes current as religion, but if he bend before truth and justice and love; if he feel that there is something sovereign within him which it were better to die than disobey, he is on the open highway to those truths and confidences which are the imperishable part of religion.—
Ralph Waldo Emerson.

The Silver Lining

Another sulky morning!

Seems as if again,
All dear sunshine scorning,
The day would go forlorn,
And then—more rain.

But see! The sun is trying
To drive the clouds away:
Sun and shadow vying,
Laughter wed to sighing,—
And, lo, the radiant day!

—Frederic A. Whiting.

In Memoriam

Louis Lisser

Dr. Louis Lisser, one of the foremost musical authorities in the United States, and member of many clubs and civic organizations of San Francisco died on October 13th at his home, 3899 Washington Street.

For more than thirty years Dr. Lisser was dean of the department of music at Mills College. He was a former president of the San Francisco Symphony Society. He was an honorary life member of the Bohemian Club, of which organization he had been a director. He was formerly a trustee of the First Unitarian church and served with distinction as president of the Unitarian Club of California. The Commonwealth Club and the Chit-Chat Club are among other organizations in which he held membership.

In June, 1914, shortly after he returned from a two-years' tour of the world and while he was at the height of his career in the musical world, Dr. Lisser suffered a stroke of paralysis. His health improved later, but he never fully recovered.

Dr. Lisser was much interested in the Men's Club of the First Unitarian Church and generally managed to attend its meetings. Within the year he manifested his warm regard by supplying for the meeting room, a perfect hardwood floor, greatly adding to its facilities and attractiveness.

Dr. Lisser was born in Stettin, Germany, November 29, 1850. California has been his home since 1879. He is survived by his widow, Mrs. Rosa Lisser, and a son, Dr. Hans Lisser, moderator of the Unitarian church of San Francisco.

As evidence of the estimation in which he was held by those who knew him long and well we adopt the resolution adopted by the Chit-Chat Club, an organization of congenial friends, limited in number, membership in which is highly valued.

The Chit-Chat Club of San Francisco would express its sincere respect for the memory of Louis Lisser, long a devoted and valued member of its

friendly fellowship. He was greatly appreciative of the opportunities and pleasure the club offered, and was faithful to every duty it imposed. He brought to its discussions rare intelligence, and the advantage afforded by wide experience and true culture.

Dr. Lisser became a member in 1900, and for twelve years rarely missed a meeting. Then came a period of travel, and upon his return a break in health that precluded active participation, but he never lost his interest, and he attended meetings whenever physically able.

His fellow-members hold him in happy memory as an ever-courteous, and kindly gentleman, friendly and high-minded, generous in judgment and loyal to his convictions. His courage and patience will ever be a challenge and an inspiration. He bore well his part, enduring trial with fortitude and even cheerfulness, and was faithful to the end. His name, the first placed on the club's roll of honorary members, will represent one who won from his fellows both respect and affection.

And now that he has found relief from suffering, his widow and his son may rest assured of deep appreciation for the tender and loving care bestowed upon him, and heart-felt sympathy with them in their bereavement.

Events

Spokane Rally

A banquet and rally, the general theme for discussion being "The Place of the Church in the Life of the Community," was given on October 7th at the First Unitarian church of Spokane, under the auspices of the woman's alliance, inaugurating the second year of Dr. W. D. Simonds' pastorate.

The address of welcome, "A Look Ahead," was given by George H. Greenwood, president of the board of trustees, who spoke mainly on the financial needs of the church. He said he believed with the size of the church congregation, the needs should be easily solved.

Mayor C. M. Fassett spoke on "The Church on the Modern City."

N. W. Durham spoke on "The Church and the Press."

Mrs. B. A. Smith gave a resume of the lives of the women in the church and told of what the alliance had done during the war and its activities with the Children's home and the Hutton home.

The Rev. William D. Simonds, pastor, pointed out the difference between the old time church and the present day one.

"The theological age of the church is passing," said Dr. Simonds. "Not only is it true of this church, but of all churches. The trend of the times is toward a sociological age. What the church is concerned with now is to make the world a better place to live in. We are doing away with child labor, we are curbing the power of corporations, we are abolishing poverty and ignorance. The trend of the times is toward a more wholesome and a happier world."

A vocal solo was rendered by F. M. DeRiemer as the beginning of the program and a violin solo by Miss Turnbull.

America's Greeting

(Sung in unison by twelve hundred children of the public schools, at the visit of the Prince of Wales to Boston, October 18, 1860.)

Air, "God Save the Queen."

God bless our Fathers' land!
Keep her in heart and hand
One with our own!
From all her foes defend,
Be her brave People's Friend,
On all her realms descend,
Protect her Throne!

Father, with loving care
Guard Thou her kingdom's Heir,
Guide all his ways:
Thine arm his shelter be,
From him by land and sea
Bid storm and danger flee,
Prolong his days!

Lord, let War's tempest cease,
Fold the whole Earth in peace
Under thy wings!
Make all thy nations one,
All hearts beneath the sun,
Till thou shalt reign alone,
Great King of Kings!

—*Oliver Wendell Holmes.*

Scriptures of Mankind

(Arranged by Rev. Clarence Reed)

The Inner Light

1. He who knows himself, knows God.
2. Without going out of doors one may know the whole world; without looking out of the window one may see the Way of Heaven.
3. There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.
4. If a man clearly beholds this Self as God, and as the Lord of all that is and will be, then he is no more afraid.
5. This, which rests eternally within the Self, should be known; and beyond this not anything has to be known.
6. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man.
7. What a man thinks, that he is: this is the old secret. Dwelling within his Self with serene thoughts, he obtains imperishable happiness.
8. He whose joy is within, whose diversion is within, and whose light is also within, is the man of right knowledge; becoming the Supreme Spirit, he attains to effacement in the Supreme Spirit.
9. The Lord is in me, the Lord is in you, as life is in every seed. O servant, put false pride away, and seek for Him within you. One Love it is that pervades the whole world, few there are who know it fully.
10. The mirror of my heart I burnished bright
Until, reflected fair for my delight,
The Self's eternal beauty greets my sight.
11. The only true mosque is that in the hearts of saints.

The mosque that is built in the hearts of the saints
Is the place of worship of all, for God dwells there.

12. If in the secret heart
We follow the hallowed Way,
Surely the gods will guard,
Though never a prayer we say.
13. The heavens are still; no sound.
Where then shall God be found?
Seek not in distant skies;
In man's own heart he lies.
14. I have drunk of the Cup of the Ineffable,
I have found the Key of Mystery,
I have reached the Root of Union.
Travelling by no track, I have come to the Sorrowless Land:
very easily has the mercy of the great Lord come upon me.
They have sung of Him as infinite and unattainable: but I in my meditations have seen Him without sight.
15. If 'tis God's temple that ye seek,
Search within; within your hearts, 'tis built,
Happy he who turns in unto himself,
Travelling no deserts in pilgrimage.
16. My God is not a chiseled stone
Or lime-block clear and bright,
No bronzen image He forsooth,
That's cleansed for mortal's sight.
I cannot worship such as these,
But make my lofty boasts
That in my heart I set the feet
Of the great God of Hosts.

1. Mohammed. 2. The Tao Teh King. 3, 4, 5, 6, 7. Upanishads. 8. Bhagavad Gita. 9, 14. Kabir. 10. Zeb-un-Nissa. 11, 15. Rumi. 12. Michizane. 13. Shao Yung. 16. Pattanatta Pillai.

All the beauty of the sky and the earth is like the smile of God, and a smile shows us the disposition of the person just as certainly as any words he can use. One cannot sit down in the midst of this loveliness without being conscious that it is a Divine Presence that makes it lovely.—*Henry Ware, Jr.*

Sermon Selections

Religious Re-Birth

Rev. Charles Pease.

Sacramento Bee report of sermon of Oct. 1919.

The world is now passing through a period in which religion is being reborn, according to Rev. Charles Pease, who yesterday spoke upon "Exit Theology—Enter Religion for the Common Man," at the Unitarian Church.

Rev. Pease denounced the attitude of Judge Gary of the Steel Corporation in denying Union Labor in general the right to be interested in labor conditions in the steel industries.

Continuing, the minister said:

Religion has always been here, and, in certain broad fundamentals, has always been the same. We are living today in the midst of perhaps the greatest rebirth of religion the world has ever known—the greatest because the most wide-spread, and because of its character.

In the ancient world, God, man and religion were defined and explained from a philosophical or theoretical basis. The modern world begins its redefinition by starting from the world of fact.

The ancient world started boldly with the infinite God, and ended in the twentieth century with an aborted civilization, whose outstanding marks are the brutality of war and the squalor of the slums. A God, a theology and a church built on theory are asked to justify the splendor of ritual the glorious art and architecture, the piety of recluse saints in the face of social and economic impotence.

There is a stupendous spiritual movement on foot tracing from the time when emphasis was placed on natural law, and exact knowledge began to take the place of conjecture. The first phase of doubt born of the materialistic emphasis is past. Man, who was inclined to believe nothing, seems about ready to believe anything.

The multitude of religious and philosophical cults bears out this statement; but they are also the direct testimony to a quickening faith, the renewed

sense of the reality and power of the spiritual. On the religious side they are the sure evidence that man has taken up the long march back to God.

The social evidence of awakened idealism, faith, religion, is the undoubted insistence on social solidarity.

Judge Gary missed stating the real case of the steel corporation against the labor organizations by an argument that reveals merely his own blindness to the inevitable.

When he says that no labor representatives outside of the steel industry have any business with what goes on within that industry, he fails to read the signs of the times, that are also sound Christianity—that we are all "members of one another, and if one member suffer, all suffer."

These signs of awakening faith, expressing itself in new resolves for the common weal, may be associated with much that is raw, uncouth, partisan and unbalanced, but the main fact is that man has set about the task of making good the deficiencies of theoretical religion by realizing a religion that is true to God because it means to be true to humanity.

A Catholic on Salvation

"If I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defense of his country's honor, and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valor, and that death, accepted in this Christian spirit, assures the safety of that man's soul. 'Greater love than this no man hath,' said our Savior, 'that a man lay down his life for his friends.' And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches this highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?"—*Cardinal Mercier.*

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

The Essence of Worship

The essence of worship is the giving of self to God.

Not the giving of a dead animal, but the giving of our living selves—that is, our reasonable service, our rational worship.

What, then, of meditation, adoration, thanksgiving, aspiration, penitence, intercession and all the other true parts of worship? The answer is that these are not genuine parts of worship unless they issue in self-giving, and unless they themselves are inspired through and through with self-giving.

Although we commonly speak of the “devotional service,” we forget what devotion means. In a true devotional service, what do we devote? We devote ourselves. We give ourselves to God. That is what is meant when it is said that true worship must be sacrificial. We remember in our worship the prophets, apostles and martyrs and the sacrifice on the cross, not to plead them instead of our self-giving, but to make them ours; to give ourselves so wholly as to accept all consequences, and so completely that the self-giving will find effect in all we are and in all we do.

Some will say: Worship is a leftover from the savage and superstitious past; it is itself a last survival of ancient error. On the contrary, do not its very age and persistence raise a presumption in its behalf that cannot be set aside without considering the possibility that it is part and parcel of our very nature? Those who deny that worship is an instinct, in many regards like eating and drinking, must accept a burden of proof. Certainly any argument from the supposed lack of analogy between the hunger of the soul and the hunger of the body breaks down if it is averred that eating and drinking are without their own characteristic barbarities and superstitions. In the years of man's long history, even until now, it is safe to affirm that he has suffered

more from barbarous eating and drinking than from barbarous worship.

Some will say: It is reasonable to give one's self to one's fellowmen, but foolish to give one's self to God; giving one's self to God is merely an evasion of immediate duty. But may it not be said in reply, that this depends upon what is thought of God? A Godless self-giving may show one all the kingdoms of the world in a moment of time and promise them as a field of ambitious service, but the price may be the giving one's self to Satan. What is the standard for service of our fellows? Must it be democratically determined? Something very like popular rather than mere mob clamor crucified Christ. The spirit of God is at least nothing less than the spirit which was in Christ. Did Christ serve his fellowmen according to their vote or according to God's will? Devotion to God includes service of man because it includes identification of our own will with the will of God, our own compassion with His compassion, our own strength with His strength.

Some will say: Worship may indeed be the giving of self to God and His plans, but this should be done through actual deeds of helpfulness, not in “acts of worship”; in the actual practice of justice and mercy and practical civic virtues not in ceremonies. In response, let it be instantly conceded that if there must be a choice between active helpfulness and the act of worship, that is to say, if one must omit one or the other, the active service is to be preferred. It is very much as if a boy had to choose between enlisting and fighting. There is no question where the choice should lie. It is true that a coward may enlist, but the very enlisting may help abate his cowardice. It is true a hypocrite may pretend to worship, but even hypocrisy is a sort of tribute to something better. In a true enlistment, a young man volunteers, takes an oath

and gives himself to a cause; and all the rest of his service after that to the limit of life itself is really given and included in that one solemn, joyous and devout act of self-giving, and similarly of the soldier's perpetual drill and instruction up to the last thrilling word of his "C. O." before going into action. If there be only the rigid alternative, then always the action rather than anything else; but with true enlistment, faithful drill, needed instruction, personal inspiration, how different will be the quality and degree of the action itself!—nay, how tragically futile and disastrous may be the action without all that ought to precede. Enlistment and everything that accompanies are useless if they do not aim toward service, but service may be anything but service if not rightly motivated and prepared. Worship is worthless unless it leads to service, and what is apparently useful service may be quite vitiated by just that lack of true motivation and that qualifying which should come from a primary and continuous giving of one's self to God. There are those who serve on philanthropic, educational, civic and reform committees, or in war work, or reconstruction work, who are active more because it is the vogue, or because they enjoy power or notoriety, or because of morbid interest, or because they are natural-born busybodies, than for any real goodwill on their part sweetened and enlightened by holy commissions.

Moreover, all this has direct application to the doubts which the "spiritually-minded" entertain toward social programs, and the suspicions which men of "social vision" have toward a church service. For in the light of our central contention can there be any clear line of demarkation between will and deed; is not that "spiritual-mindedness" spurious which lacks social vision; is not that "social vision" blind which measures social righteousness and social advance exclusively in material terms?

In a true church, worship—that is, the giving of self to God—is essential; it has personal and social consequences beyond computation, and around it

should cluster in due subordination, or in due crowning and reward, everything that the church is and ought to be.
—W. G. E., Jr.

Fundamental Things

"Come now, let us reason together."

—The voice of great events is calling for reason, for reflection, for the consideration of consequences, for "willing and obedient hearts" to seek the path of understanding. These are not days for passion or prejudice or partisanship or routine thought. These are days for quick sensibilities, generous appreciations, creative intelligence. The world is in debate. It is debating fundamental things.

A human catholic community—That is what we desire to build. The task requires co-operative reasoning, which enables men to escape from barren routine in thought; and imagination, which inspires men to leaven reality with its possibilities.

"Labels and libels"—We must not be too eager to label men and movements. Most labels are libels. There is a tendency today to label everything, that does not fit in with our preconceptions, with an opprobrious name. Most people have stopped thinking when they have "named" a movement. We are calling everything we do not like or are too lazy to try to understand—Bolshevism. That is enough to settle any new idea. There is an ancient scripture: "The man that is accustomed to opprobrious words will never be reformed all the days of his life."

Let us come into the great modern forum with open minds. Let us pray for "understanding hearts."

Exalting the human values—It is the duty of the Church to approach all the great debates of the time which have important consequences for human welfare, not necessarily as an organization of skilled debaters, but as an organism affirming the inherent worth and inalienable dignity of the human soul.—C. S. S. Dutton in *October Calendar*.

"Justice we love, and next to justice, peace."—Geo. E. Woodberry.

Selected

Can Religion Be Taught in the Sunday School?

"Can religion be taught in the Sunday School?" Parents and teachers are asking themselves this question put by a prominent commissioner of education. Is it religion we are most concerned with in our church schools today or is it biography of ancient worthies, geography of a small section of Asia Minor, history, the accounts of battles and kings and strange happenings, or what are we trying to do?

Every business is called upon today to give an account of its affairs to its directors, its workmen and the public. This is true of all organizations as well as everything that grows. If we bear fruit, well and good; the good vine shall be nourished and cared for, if not, why should it continue to cumber the earth? This is the test of the ages; the ordeal of life.

Churches and especially church schools in the past have taken themselves for granted. They have not asked themselves the question: Are we teaching religion? Often biography, geography, history, ethics or manual training have taken its place. But can religion be taught? Thousands of parents and teachers want to know. World leaders in every land are saying today; true religion alone can save us from world dissolution. No more important question can be asked.

The motto of a local business college, "be square" is good ethics; but it is not enough for a Sunday School. It does not fire the soul with the life of God which is true religion. Ethics says, measure for measure, honesty is the best policy; but religion says; I would burn up with love for a noble cause, I would give not seven times seven but seventy times seven of loyalty and faithfulness for the highest and best. For such there is no law.

"God is our Father, Earth is our Mother, Man is our Brother." Can we make this a living spirit in the Sunday School? Yes, an atmosphere created out of the Gospels, the good news of Jesus and the faithfulness of teachers and

ministers together with the enthusiasm of youth combines to reveal to the growing mind the unsearchable riches of the life of God in the human heart.

Now some, unfamiliar with modern Sunday School methods will say; why that is poetry. Exactly, out of this poetry, just as out of the poetry of the home comes all high endeavors, noble loyalties and sanctified memories, and of such is the kingdom of God. Society must guarantee to every human being on this earth the integrity of such a home and the privilege of such a school, then God shall reign among us.

Finally, memory so tender and facile in children, adds its power towards taking away from the school each Sunday some definite impression illustrating the beautiful life. Each member of the school having an active part in building this life of God grows by participation. When fortified in these endeavors by wise and loving parents at home the life of religion is revealed naturally to the developing mind.

In this way religion can be taught in the Sunday School.

Arthur B. Heeb, Superintendent of Religious Education Unitarian Sunday School, Oakland.

"Herbert Hoover is the most remarkable example of the soul of efficiency in the world. His human sympathy, his religious principle, his engineering technique, his power of leadership, all combine to make him the dearest dictator for the most people in the long, long history of nations. God bless him and keep him, and may we all be grateful debtors to him, the great servant and great master!"—*Christian Register.*

Hills of Childhood

Jesus went up in the hills to pray, did he?
Sure, and I can't do that;
Here with Pat, bless him—
Down on his back for more than a year,
Ever since the wreck on the "Q",
With taking in a washing every day,
All I can do
Is to steal around to old Saint Bridgit's
On Seventh Avenue.

And do you think the Lord minds?
Faith, the hills are beautiful green.

—*Arthur B. Heeb.*

To a Cathedral

(France, 1918-19)

Home of an eternal spirit
 In the fleeting lives of men,
 Tall and stately is thy form,
 Vast and beautiful within.
 In the twilight and the shadows,
 'Round thy buttresses I pace
 Or admire thy far-off beauty,
 Fine as any fine-wrought lace.

Face of Saint
 And of Apostle
 From thy facade are chiseled out,
 From thy towers
 The grinning gargoyles
 Put the evil one to rout.
 I can almost
 Hear the murmurs
 Of the host that gave thee birth,
 Stone on stone
 Thy structure piling
 Till they vanished from the earth.

Home of an eternal spirit
 In the troubled lives of men,—
 Deathless, in thy very ruin
 Is the power to rise again,
 Here are visions of the past
 Giving shape to years unborn
 And the voices of the heroes
 Making music in the morn.

Beneath thy tall
 And groined arch
 Where dim lights through rose windows fall,
 To my rapt,
 Inquiring heart
 Comes the glory of it all:
 In thy transepts
 Pride and sin,
 Spirit and body prostrate fall,
 And my soul
 Renews its vigor
 In the splendor and the pall.

Gleams of light
 And forms of truth
 I can see beyond the pale,
 Dreams accomplished,
 Love triumphant,
 And the light that cannot fail:
 Hints of beauty,
 Life heroic
 Flow from out thy life to mine
 And my soul
 Forever quickened
 Pulses with the life divine.
 Home of an eternal spirit
 In the troubled life of man,
 Open up our hearts forever
 To thine own unfolding plan.

—Hurley Begun.

The Lesson of the Trees

Poems are made by fools like me,
 But only God can make a tree.

—Joyce Kilmer.

From the Churches

BERKELEY. — Our church has had an excellent month. Mr. Speight announced his four topics as "A Parable of Jesus," "A Prayer of Jesus," "An Act of Jesus," "A Question of Jesus." During his absence in attendance at the Baltimore Conference, the pulpit was satisfactorily filled by Mr. Hurley Begun, who also addressed the Women's Auxiliary on October 2d.

The Channing Club has held four interesting meetings, being addressed by Professor Daggett on "Railroads and Construction," Supt. of Schools U. B. Wilson on "Reconstruction and the Schools," Mr. H. M. Parney on "America and Armenia," and Mr. Speight on "Channing." On September 28th the right hand of fellowship was extended to twenty-seven persons.

EUGENE, OR.—The doings of the State University influence the church at Eugene, so, as registration was not until the end of September, services were not resumed after the summer recess until September 21st. Attendance has been satisfactory. Among sermon topics have been the following: "The Religion for Today," "The Progress of Mankind," "The City Without a Church," "The Humanizing of Religion." On October 12th an address on "Unitarianism" attracted more than the average congregation.

Chief among the fall activities was the rummage sale conducted by the ladies of the Alliance on October 17th and 18th in a vacant store situated in the retail district of the city. The financial result was most gratifying, the best ever known from similar efforts. The various committees were directed by Mrs. Idaho Campbell, Mrs. L. H. Potter, Miss Janet D. Gilkison, while Mrs. Andrew Fish, secretary of the Alliance, acted as general supervisor. Twenty-five dollars was pledged to the special fund being raised locally for the city Y. M. C. A. It has been decided to install the new hymn and service book.

A reception was given on October 24th for the Rev. and Mrs. Andrew Fish. Mr. Fish has entered on his

fourth year of service as pastor. A meal was provided, and the later proceedings were in charge of Mrs. A. A. Bancroft, president of the Alliance and a trustee.

Farewells were also said at this gathering to Mrs. Martha Key, and Miss Olive Allgive, who are leaving for another part of the State. Miss Allgive is a trustee and secretary of the P. O. Mission.

FRESNO.—Many new faces have been seen at the services of the Fresno church since the opening in September. Attendance varies—some days being quite strong, others when the woods and hills call—there are some heed the call. All during the month Dr. Clayton's sermons have been of unusual interest. They have dwelt principally upon the "signs of the times" as these are the questions that concerning us all. Mr. Chester Rowell has agreed to speak at the church on the night of November 2nd, and it is expected that his talk will introduce the first of a series of Sunday night monthly meetings..

OAKLAND.—The Sunday services are well attended, and the feeling of hope and confidence aroused by the coming of Mr. Reed is well maintained. Mr. Rowen's adult classes are large and enthusiastic. In addition to his good sermons Mr. Reed is giving his people food for thought and help in thinking. He is a very capable book-reviewer, and once a month he reviews some notable publication before the Women's Alliance. This month it was "Bolshevism: The Ending of Political and Industrial Democracy," by John Spargo. Incidentally, the historical background of Bolshevism, the development of the movement since its beginning in 1903, as well as its theory and practice were discussed. With the first Sunday in November he begins a series of evening illustrated lectures on "The Reconstruction of Europe, which will last through December.

PORTLAND, OR.—October 6th was celebrated as Home-Coming Sunday. Mr.

Eliot preached on "Worship as Sacrifice." On the succeeding Sundays he spoke on "Optimism—Travesty and Reality," "Ambition, Human and Divine," "Happiness—What Is It?"

The Forum meetings on Sunday evening have been well sustained. "Japan and World Power," "France as Seen by the A. E. F.," "The Court of Domestic Relations," and "The Spirit of Modern Social Work" being the topics considered.

Mr. Frank C. Flint, a graduate of Reed College, pursuing further study, has been engaged as a student assistant. Rev. and Mrs. Eliot celebrated a silver wedding anniversary not long ago, and received a fine silver service from the church. They are putting it into use by entertaining each Monday evening of the week a limited, alphabetically selected portion of the congregation.

SAN FRANCISCO.—The church sermons of the month have been vigorous and timely. One on Wells' book, "The Undying Fire," wonderfully outlined, showing it to be a "worth-while" book.

One on "Reconciliation" in this time of the world's unrest most appealing. Mr. Dutton said, "Life is the battleground of the soul."

The three objectives of life as he sees it are, First, that we work to leave the next generation better than ours; second, that we achieve economic solvency and third, that we express our individuality. In closing he said, "A life or a nation not shot through with Christ's spirit is doomed."

The October meeting of the Channing Auxiliary was a very large one. The reports of the various sections showed good work. The address of the afternoon by Mrs. Minnie Sabin Cooper on "The Making of Our Golden State" was most interesting and showed great study of the fascinating subject.

The meetings of the Society for Christian Work were full of interest. The president's report of the money that had been subscribed this year was eagerly awaited, and joyously greeted. The sum hasn't reached the high-water mark of last year yet, but will undoubtedly be added to. The members prefer the

subscription system to a bazar, which has always meant being worked for several days of hard work at the time of the sale,—that hardest of all work persuading people to buy things they don't need, buying ourselves our neighbor's donations. But if we don't work as hard our president works harder. She has proved herself a wonderful collector. Our programs were fine ones. Miss Margaret Mary Morgan on "As a Business Woman Sees China," giving us an up-to-the-minute picture of affairs there, seen with rare intelligence and insight, and Mrs. Elizabeth McGregor telling us of the "University Extension" work, and showing us "it's never too late to learn."

SEATTLE UNIVERSITY UNITARIAN CHURCH.—On Friday evening, September 26th, there was a large gathering of the church, the occasion being a reception to Mr. and Mrs. Perkins, commemorating their fifth anniversary in the ministry. The new assembly-room of the chapel, where the reception was held, was very beautifully decorated with flowers and the room appropriately arranged for such an occasion. It was a time of happy social intercourse and good-feeling such as should attend a definite period of religious life. There was the greatest satisfaction also in the announcement by Prof. Start, president of the trustees of the church, that the church had decided for the first time to be represented by delegates at the Unitarian General Conference in Baltimore, October 14-17; and also that a sufficient sum of money was being raised to send Mr. and Mrs. Perkins across the continent as such delegates. Brief remarks were made by Prof. Start and Mr. Perkins. Refreshments were served and an era of satisfactory substantial church life well marked for the church's history.

SEATTLE FIRST CHURCH.—During the month of September the services of the church, continued during July and August after the resignation of Mr. Powers, have been suspended until some available candidate can be secured. This is attended with some difficulty owing to distance from other churches and ministers. The services of the Sunday

School and Women's Alliance are regularly continued, and the church is ready to take up its active life again so soon as the ministry can be supplied.

STOCKTON.—On Sept. 5th Rev. Chas. Pease of Sacramento, came over in the evening and gave us a splendid and heartening sermon. His subject was "A Message for Liberals." It was truly a message. If this parish can be quickened and rejuvenated I feel sure Mr. Pease is the man to do it. He gave us the outline of a plan, which if he is helped to carry through, ought, after a while, to give us services every Sunday. A small, struggling church needs an executive in the pastor as well as a preacher and Mr. Pease is business-like and practical.

On the evening of the 19th he took for his subject, "Exit Theology, Enter the Religion of the Common Man." He brought an invitation from the Sacramento church for us to join iwth them in the morning service, November 2nd. We hope all who possibly can will take advantage of this opportunity of meeting our friends in the sister city, and discussing with them and the Woodland congregation the way and means for us each to make our faith worth while and lasting in our home communities.

At a late meeting of our alliance plans were laid for a season's work, which should be helpful and profitable to all. Mrs. S. H. Bond, secretary-treasurer offered her resignation, as she exepcts to spend the winter in Southern California. Mrs. F. G. Reston was elected secretary, and Mrs. S. V. Peterson was made treasurer.

VICTORIA, B. C.—This church closed for vacation after the last Sunday in July, intending to reopen on the first Sunday in September, but having received an intimation that Rev. Dr. Van Ness, of Boston, would be in the city and willing to preach on the last Sunday in August, it was decided to shorten the vacation so as to take advantage of Dr. Van Ness's kind offer. Unfortunately circumstances prevented Dr. Van Ness reaching Victoria on schedule time, but fortunately Dr.

Frothingham, also of Boston, happened to be in the city on a vacation and he kindly filled the breach, and to those who have heard Dr. Frothingham it is unnecessary to say that he did so most acceptably. At the close of this service Mr. W. W. Baer, on behalf of the congregation, addressed a few well chosen words of cheer and God-speed to Rev. E. J. Bowden, the retiring minister, and also presented him with a small purse.

On Sept. 7th Mr. W. W. Baer, a well known member of the congregation, occupied the pulpit and in a masterly manner gave his hearers much food for serious thought.

On Sept. 14th Dr. Frothingham again delighted the congregation with one of his soul-inspiring sermons, taking the boat immediately afterwards for Vancouver, where he conducted services in the evening.

On Sept 21st Mrs. Dwinnell, an ex-Bostonian, conducted the service most acceptably, followed on the following Sunday morning by Mr. A. J. Pineo, one of the early members of the Victoria Association, who happened to be visiting the city.

Mr. Baer again officiated on the first Sunday in October; Mr. Frank P. Rand on October 12th, and Mr. Chas. E. Green, president of the Association, on the 19th.

Starting with next Sunday it has been decided to hold an evening service, consisting mainly of an address on some educational topic. Mr. W. F. Best will be the first speaker, his subject being the "Swiss Educational System."

Mid-week meetings will be held fortnightly, their character being alternately social and educational.

Let nothing make thee sad or fretful,
Or too regretful,
Be still;
What God hath ordered must be right,
Then find in it thine own delight,
My will.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest:
Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

—Paul Flemming.

Sparks

Willie—Pa, what's a "Jack of all trades?"

Papa—Generally a fellow who can produce everything except results.—*Blighty, London.*

"What was he arrested for?" "His father let him use the auto for an hour."

Well?" "He tried to ride an hour in fifteen minutes."—*Houston Post*

A reviewer notes that Mr. John Livingston Lowes, in his recent book, "Convention and Revolt in Poetry," recalls a "superb remark" by Billy Sunday: "They say I rub the fur the wrong way. I say let the cats turn round!"

"Come upstairs and let me wash your hands," said mother. "I don't want to go," wailed Alice, aged three. "Let her wash them down here," called grandma; "she can do it just as well." "No," her mother said firmly, "I want her to come up with me." Alice came as slowly as she could. "Oh," she howled, turning a wrathfully tearful face to her mother, "why don't you obey your mother?"—*Harper Magazine.*

The Hero—Where is the che-i-ld, Oswald?

The Villain—I have him in my custody.

The Hero—And the papers, what have you done with them?

The Villain—I have them at the blacksmith shop.

The Hero—You are having them forged, then?

The Villain—No, I am having them filed.—*Nebraska Awgwan.*

Unnecessary.—Mr. Batz: "You ought to brace up, and show your wife who is running things at your house.

Mr. Meek (sadly): "It isn't necessary; she knows."

Dangerous Germs.—"You claim there are microbes in kisses?" she asked the young doctor.

"There are," he said.

"What disease do they bring?" she asked.

"Palpitation of the heart."

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination; and for all applicants of whose responsibility the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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BOWEN, CLAYTON R.: "Self Culture."

DICKINSON, LOWES: "The Choice Before Us."

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FROTHINGHAM, PAUL R.: "We Believe."

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HOLMES, JOHN HAYNES: "Life and Letters of Robert Collyer."

MORLEY, VISCOUNT JOHN: "Recollections."

OSBORNE, H. F.: "Men of the Old Stone Age."

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Trust and Faith

Sometimes I go in laggard thought and seem
To trust, and walk in dreamy ignorance
Of all fore-boding ills and dread expanse
'Twixt heaven and me; sometimes life seems a dream,
And that I'm gently led, as in a trance;
And that the things which seem to be by chance
Have all been planned before; but not a gleam
Doth light the way; the darkness is supreme;
And then again,—I take another path;
I do not seem to trust my laggard thought,
Or trust to being led; I march straight on
And on, and there is light, and all that hath
Been dark before with radiant light is fraught,
And hallowed seems; 'tis Faith in me new-born.

—*Mary Emerson Doble.*

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

The chief of statistics branch of the General Staff has issued a summary of the results achieved by the United States in the war, including various comparisons with other nations. It is of great value and interest in that it sets forth facts that need to be considered in connection with present conditions and an understanding of the extent of the disturbance.

The war as a whole was the greatest in every respect that history records. The battle deaths aggregate 7,485,000, and the costs reach \$186,000,000,000. Viewed as a whole, its effect can but be of profound world significance, constituting a stress unprecedented and associated with suffering that must tax to the utmost the recuperative and restorative powers of mankind.

When we study the statistics of the part played by the United States we can feel no doubt that it was the determining factor. Its expenditure of life and of treasure is small by comparison, but it turned the scale and resulted in averting a calamity to civilization.

France lost 27 times as many lives and the British Empire 18 times as many, while the expenditure of France and Great Britain, together, was three times the \$22,000,000 it cost us. The disproportionate value of our effort arose from its intensity at a critical moment. It took Great Britain three years to send 2,000,000 to France. When the United States felt it was essential to do her full part, she sent 2,000,000 in less than six months. We hurled our forces across at the rate of ten thousand a day and rescued the imperilled allies. On the 1st

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of June, 1918, the rifle strength of the German army was 150,000 in excess of their opponents. By September 12th, our American army was in action at St. Mihiel with more than five times the force at the battle of Gettysburg, and in four hours consumed thirty times as much ammunition as the Civil War army fired in three days. Then, in November, came the 47 days battle of the Argonne, in which we had twelve times as many troops as in the Battle of the Wilderness, with casualties of 120,000—one in ten, but with completely victorious results, so that by November 1 the preponderance of rifle strength was 600,000 in favor of the allies, and the armistice followed quickly.

It is a marvelous story and a justification of our contention that enormous standing armies are not necessary for defense. But the pity of it, the incredible misery and loss must not be forgotten in the satisfaction we take that we were able to do our full part and pay the awful price for world deliverance. Rather the enormous waste and tragic suffering should inspire us to strive to the uttermost for peace and all that promotes it. War ought not to be, and justice and right, the basis of peace, must prevail.

In the forward movement of humanity perhaps the high ideal of international unselfishness and a League of Nations based upon it were too much to expect as immediate result. It is much that they enlisted the approval of so large a proportion of mankind. The effort to put it into operation has, of course, revealed practical difficulties, and it has aroused fears of results not anticipated by its proponents that will probably be lived down. Those who have apparently prevailed are not to be considered as opposing peace and world effort for

united action toward it. They comprise a wide variety of the unconverted. Some are politically prejudiced, some have little faith in ideals, some are frankly nationally selfish,—super-patriotic, some resent some incidental objectional features, some are coldly cautious. But the idea is born, and will not die. Educationally a great step has been taken. The cause of world union for peace has been advanced.

Among the most urgent needs of the times is the restraint of greed. War is unsettling in many ways. Socially and economically we surely have new conditions. No better proof can be called for than universal high prices. War has furnished opportunity and removed well-settled obstacles. Change on the whole has been for the advantage of those who had little, but there is great danger in too great a revulsion and the wide-spread struggle for limitless advance in pay and lessening of hours is a serious menace. The number of strikes not approved by the constituted authorities is very significant. Generally the leaders of organized labor have pressed for about all any traffic will bear, and they are well-advised of what it will bear, and when so-called radicals disregard their leaders and demand twice what they approve, and limit production while they demand large increase of pay, it greatly endangers both peace and general welfare.

High cost of living is sure to be the result, and the tendency is from high to higher. In some way or other a degree of reason must be observed. Greed must be restrained or disturbance will become general and results will be fatal.

When the government itself for the protection of all is compelled to interfere, by legal processes, to insure a supply of coal, and is thereupon condemned

by Boards of Supervisors, there is apt to be at least confusion. If the conservative and orderly control of labor is not supported, and the unauthorized strike must be submitted to, we cease to be free citizens of a constitutionally governed community and are ruled by the mob.

But labor is not alone in unrestrained greed. There are profiteers, and business men generally seem much more ready to take all that combination allows them to get than to be restrained by consideration of justice and right. There is for every commodity a fair, reasonable price, depending upon cost and a living profit. More than that is not justified, and ought not to be taken. Conscienceless prices are only a form of robbery.

After all, there is such a thing as religion in business, and its present lack is a source of much suffering and no little danger.

It is only on compulsion that editorial space is used for business purposes, and great as is the necessity, the editor would not mention the embarrassing pressure felt in higher costs of production unless he could couple with it a simple statement of facts that point an easy remedy for inescapable ills.

The cost of printing has increased about forty per cent, and before the increase there was no margin between receipts and expenditures. Keeping even was our utmost expectation. Increased charge is not to be thought of, and diminishing circulation is to be expected when economy is called for. So that unless the subscription list was increased very materially an annual deficit of at least \$400 was painfully anticipated, and apparently was not to be avoided. The only possible escape seemed through a funeral. But there has been revealed a

better way. One of our ministers awoke to his responsibilities, and demonstrated possibilities. Sacramento subscribed for seven copies. Mr. Pease devoted a day in relief work. How the drive was conducted we know not, but this we know: he sent in fourteen new subscriptions. If any such percentage of increase could be extended over the field, our problem would be solved. The ministers ought not to be held responsible. They have, on the whole, always done their full share. Satisfied or interested subscribers might suggest the *Pacific Unitarian* as a Christmas or New Year's present to be delivered in installments.

At any rate, here are the facts: The paper, having outlived infantile diseases, is suffering from inanition, and if life is to be sustained it must be fed. If in a land of plenty it is allowed to starve, the only inference that can be drawn is that it is not worth saving. C. A. M.

[For the PACIFIC UNITARIAN]

God Is Love

First I asked for light

To make my pathway clear;
The light was given, then
My duties did appear.

Then I asked for strength,
My duties to perform;
When strength was given
A new faith was inborn.

Then I asked for faith
To see my laurels won,
And hear the benediction, sweet,
"My child, well done."

With light and strength and faith
Something was missing still,
When all around the space
With love, began to fill.

Then I asked for love
To make my life complete;
The answer came—"God Is Love."
This makes a life replete.

—Louise Wigton.

Still, still with Thee, when purple morning
breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with
Thee.

—Harriet Beecher Stowe.

Notes

Rev. and Mrs. Charles W. Wendte of Boston, after a brief stop at Cincinnati, and a vision of the Grand Canon of the Colorado, arrived in San Francisco early in November and are now domiciled for the winter at the Shattuck Hotel, Berkeley. It is a great pleasure to their many friends to see Dr. Wendte so active and in such good spirits, and to welcome them to the locality that still claims them.

Rev. Chas. Pease of Sacramento is being called to address public audiences in different parts of the State. He spoke before the Tulare County Teachers' Institute on the afternoon of the 25th of November, and in the evening spoke on "Teachers' Unions" at Fresno. He also is under engagement to address the teachers of Bakersfield.

The women of the Pomona Church on November 13th held an all-day sale and a cafeteria supper. A special feature of the bazaar was a "farmers' table," in charge of Mrs. John Adams. Miss Mary Bowler had charge of the utility booth, and Mrs. E. C. Bichowsky conducted the peanut booth. Mrs. Pauline Knudson was chairman of the cafeteria supper committee. It was very successful. They cleared over \$50 and returns still are coming in.

Thursday, November 20th, the Pacific Unitarian School for the Ministry entertained the Berkeley Alliance, in the school building, at the corner of Dana street and Allston way, and Dr. E. M. Wilbur, the President, spoke on "Unitarian Martyrs." The building has been changed and made over so nearly new inside that this was virtually a housewarming, and a welcome opportunity of a closer acquaintance with the school and its members.

Luther Burbank, the Plant Wizard, has commended the World Trade Club's efforts toward metric standardization. In a recent letter he says: "The metric system, if adopted by the whole world, will, without doubt, simplify the science of weights and measures beyond computation."

The Community Church of New York, formerly the Church of the Messiah, held its first service at All Souls' Church (Dr. Sullivan's) and now occupies the New Amsterdam Theatre.

Rev. M. Fereshetian of Colorado Springs has been appointed a Minister-at-Large in the Department of Church Extension and will soon reopen the churches at Salt Lake and Fort Collins.

The congregation of the Church of Our Father, at Portland, Oregon, united for Thanksgiving service with the congregation of Temple Beth Israel. Rabbi Montas preached the sermon. Rev. Wm. R. Reece and Rev. W. G. Eliot, Jr., shared in the services.

The Department of Religious Education of the American Unitarian Association is being highly commended for its "Beacon Course," which is described as the only one in existence that frankly accepts and unhesitatingly follows the most advanced teaching. Three important announcements are made: The engagement of Rev. Hugh R. Orr as an assistant. The publication of Dr. Sullivan's book, "From the Gospel to the Creeds," and the removal to enlarged quarters to No. 16 Beacon street, our newly acquired extension across the street, which adds materially to our valued and valuable No. 25.

A Federal Court of Conciliation is the solution for the industrial struggle suggested by the Rev. Clarence Reed, pastor of the First Unitarian Church, in a sermon on November 9th. To insure future peace and prosperity, he said the United States must join itself with other great powers of the world for the establishment of an international court of justice. But, first, he would have this country insist on a universal policy of disarmament. As a solution to social problems, he proposed the universalization of the Defenders' Club. Recreation, he said, should be free to all.

In sketching his opinions of the industrial strife, he summed up in the following terse expression: "The incorporation of the unions should not be above the law."

The Women's Alliance of Portland held a pre-Thanksgiving sale on November 21st, offering a wide assortment of jellies, jams, mince-meat, fruit cake, conserves and pickles. Mrs. W. G. Eliot is president of the Alliance. Assisting were many representatives of the Burrage Club.

Missouri and Illinois passed the first mothers' pension laws in 1911.

Thirty-nine States, Alaska and Hawaii now have some public provision for mothers left with young children to support, and in at least five of the remaining States mothers' pension laws have been under consideration. Canada, Denmark, and New Zealand also have passed legislation providing aid for mothers. This rapid spread of legislation in so brief a period is indicative, says the Children's Bureau bulletin, of a widespread and deep-rooted conviction that no child should be deprived of home life and a mother's care because of poverty alone.

The Los Angeles Church several weeks ago raised a peace flag in the firm anticipation that peace would soon be established and that in the formation of the League of Nations the first step would be taken in the direction of world unity.

In his sermon of November 23d Mr. Hodgkin admitted that they were premature in their expectations, adding: "I have asked the sexton to carefully lay that flag away in moth balls; possibly the next generation may have use for it. Perhaps we in the meantime, on account of our stupidity and moral cowardice and shortsightedness, are destined, like the Israelites of old, to wander in the wilderness of chaos and confusion, suffering all kinds of calamities and ills until a more courageous and far-seeing generation shall come forth that is worthy to enter into the promised land of peace and good will."

Rev. Seth Curtis Beach, D. D., of Watertown, near Boston, Mass., a distinguished Unitarian clergyman and author of the charming book of biography, "Daughters of the Puritans," was present at the Unitarian Church at Long Beach on November 2d, and his

presence was announced to the congregation as the pastor of the church gave out Dr. Beach's splendid hymn, "Mysterious Presence, Source of All."

Dr. and Mrs. Beach have taken apartments on Atlantic avenue, and will make Long Beach their home for the winter.

The Lenox Avenue Church in New York City has sold its church property with the expectation of buying and building in a more fitting location.

On November 9th at Long Beach Rev. O. J. Fairfield preached on "The Passing of Denominationalism." He said in part:

"Leaders of religion in many religious folds are urging a new point of view. They are saying that we must get together; that the days of denominationalism have passed, and that sectional lines must be more and more effaced. The spirit of the new era for the churches was voiced a few weeks ago, when that great Roman prelate and Belgian hero of martyrs, Cardinal Mercier, speaking before the Protestant Episcopal general convention in Detroit—a Catholic cardinal to a Protestant congregation—told them, 'We are brothers in Christian faith * * because we are all sons of the Father who is in Heaven.' It is a sign of God in the hearts of men to have a witness like this from an authoritative personage of the ancient church. The old is passing away and we begin to see a new faith coming to its own in the institutions of men. A decade ago Dr. Newman Smyth, one of the most able and learned of the leaders of the Congregational church, gave warning that Protestantism as he called it is in danger of passing away; that it is no longer moving under its own steam, that it is slowing up, with its distinctive work accomplished. What is passing away from the churches is their claim of outward authority over matters of faith and practice, and what is here to remain is the real spirit of Protestantism that assures absolute freedom of belief and conscience, and so brings men together to build up here the church of the living God with a real faith for a time that is throbbing with real life."

W. L. G. Haskins of Tustin, a devoted member of the church at Santa Ana, and for many years president of its board of trustees, has recently died, and is deeply lamented. He was greatly respected by the entire community.

Twenty years marks many changes. An Oakland paper lately published this: "Today, twenty years ago, Dr. Benjamin Ide Wheeler is inaugurated president of the University of California, the university band leading the procession, which starts at 2 p. m., the ceremonies being participated in by Rabbi Jacob Voorsanger, A. S. Hallidie, regent; Dr. David Starr Jordan, president of Stanford University; Dr. Daniel Coit Gilman, president Johns Hopkins University, and Dr. Horatio Stebbins." Dr. Wheeler and Dr. Jordan alone survive.

Dr. Wendte on October 26th preached in the morning at the church in Cincinnati which he served forty years ago, now in charge of Rev. John Malick, formerly of Salt Lake City. On November 30th he preached at Oakland, where he found a good number of old friends.

Dr. Henry Gow of England, who took a prominent place at the Baltimore Conference, was encouraged by the spirit and the faith and power of the men who took part. He especially commended Dr. Sullivan's address as "wise and beautiful and inspiring," and the "sense of personal charm and loveliness" behind the address of Dr. Crothers.

Among the most interesting features for women at the Baltimore meeting was a fine and illuminating address by Mrs. Louis C. Cornish, who accompanied her husband in his recent visit to the churches in England.

Prof. John G. Iliff of Stockton has returned after a year's service in Europe as a "Y" worker, and on November 6th he gave his Unitarian friends and others an evening of interesting incidents and experiences. The Germans were whipped to giving up when they were because they knew what the Americans were prepared to do.

The German people want above everything else to get back the respect of the

other nations. German officers dress in "civies" when off duty, he says, because an officer is so unpopular.

France is only a second-rate nation at present, and her one saving factor is the woman movement. Heretofore the man and women have been educated in separate schools and never considered as working partners. With the educational advantages now being opened to the women, he feels that the nation has a chance to raise its standards and efficiency.

The filth and incompetence of the Turks, he says, "would disgrace an empire of pigs," but the number of educated English-speaking Syrians was a surprise to him.

He regards the peace treaty as one of the best ever made.

The Fresno Republican of November 24th had a generous report of Rev. Thomas Clayton's sermon of the previous day on "The Will as Rudder of the Soul,"—the first of a series on "The Control of Spiritual Forces." In conclusion he said: "The will is a special mark of royalty. It is a divine possession, that gives man the mastery over his environment. Rightly exercised and developed, it makes man the child of his Infinite Maker. He is able to say with the poet, 'I am the Captain of my soul! the Master of my fate.' Our wills are ours for personal elevation, by which we are to seek to rise above adverse circumstances and prove our divine manhood. They are ours, to use in wisely influencing others for good, but for good only. It is a great mistake for us to unduly influence others, and earn the title of tyrants in the home, the office, or the workshop. And yet—the greatest mistake of all we make is to fail to cultivate our own will power. For our wills are ours to make us like God. To make us Divine instruments for accomplishing 'His will' in the world to which we belong."

The pulpit of Palo Alto is being filled by supplies for a few Sundays pending the return from New England of Professor Carruth, the president of the Board. Mr. Maxwell, Mr. Begun and others are keeping alive the fires on the altar.

Contributed**The Educational Program of the Modern Church**

Hurley Begun.

In a recent article in "Religious Education", that distinguished scholar of psychology and religious education, George A. Coe, puts the problem of American education in the following question, "What noble cause, world-wide in its meaning, ought to control the lives of citizens in time of peace?" He points out that our principal weakness lies in the fact that we are better trained for doing and getting what we already want than in finding out what is really most worth while in life. While this problem is clearly one which concerns the whole field of American education, does it not apply most of all to our churches? Schools and colleges will, of course, promote patriotism, the community spirit, and freedom of discussion, but because of their necessarily growing professional and specialized nature, they cannot at present accomplish a great deal in the development of those deeper motives of conduct which alone can transform the social order. By the very nature of the case, this field is pre-eminently one for the church. It is ours by inheritance, I might say, by virtue of being our own true love. The problem of American education at the present day, as stated by Professor Coe, is, both in theory and in fact, the educational problem of the modern church.

This problem belongs to the church primarily because the ideal which the church sets before the people, in theory at least, if not always in reality, is identical with the aim which Professor Coe sets as the true purpose to be accomplished by education. We believe in the progress of mankind onward and upward forever. Setting about to make this faith which is in us objective in the world without, we are challenged at once with the question, what noble cause ought we to give our allegiance to in times of peace (as well as times of war) in order that our end may be attained? If mankind is to move forward progressively, more and more the

church will be called upon to define just what, out of life's maze of complex activities and interests, is most worth seeking and doing. If we are to succeed in building here upon the American continent a civilization which expresses itself in a real fraternity and culture of the spirit, in democratic ideals and art and literature and song, it can only come about through enlightened, consistent devotion to such a cause. Because the church claims such an ideal for her own, the problem of education, which is the problem of defining what this noble cause is, belongs to the church.

The problem of education, however, is vastly more than a problem of definition. The problem is ours in a much more fundamental way yet. The basis of our faith we have made the love of God and man, stating it as a belief in the Fatherhood of God and the Brotherhood of man. Such a faith implies that, within our organization at least, we are already trying to live a common life which is actually seeking at the present time to do those things which we believe are most worth while. Consequently, we stand before the world not only for an ideal of human progress, but also for attempting to put that ideal into concrete forms in our communities. So we offer not only a theory of education, but education in living the ideal out before your eyes. The fellowship of the church offers us, nay lays upon us, the duty of putting into daily practice that which we have found out through reverent study and worship, through devotion to each other and a common ideal, to be most worth doing. Is it not quite apparent, therefore, that education is at the very heart of our modern problems and that our church, defining as it does that noble cause to which all should devote their lives, and offering practical education in living the ideal out before men's eyes, has a crowning contribution to make to the re-creation of the social order?

Provided we accept our responsibilities and the implications of our faith, the chief burden of American education, therefore, falls upon the church. The far-reaching consequences of our recog-

nition of the educational duty of the modern church offer material for long study and many papers. (I hope to examine some of the problems which it raises in future papers.) It means a revolution in traditional ideas and church methods, the expenditure of a great deal of scholarship, training, and money. The organization of the church school upon a scientific educational basis under trained teachers is but a part of a general re-organization of all the activities of the church by which the church will be transferred completely out of the field of vague and indefinite good-will into that of constructive education and service. Let us not fear the results. The fruits of such a program will enrich the life of the true church many fold. There will be no loss of traditional values; the sphere of the school or college is not to be duplicated or invaded. Our contribution serves rather to complete the ideal of American education, which must be above all education in a noble cause. It is for the modern church to make this contribution. We can do it by giving the citizen, from the time he first ventures out of his mother's sight until he lays down his life in the service of the commonwealth, instruction in those things which are most worth doing and education in actual living and doing them. This constitutes what I said at the beginning is the educational program of the modern church.

The Uncertainties of Life

Felix Fluegel.

What the future holds in store for us we know not. Yet we constantly perform acts which we believe will bear certain fruit in the future. But these fruits will not always ripen; some will fall by the wayside before they have been crystallized into definite shape. Even where they do enter the realm of reality they will appear quite different from what we had expected. Indeed, the mind pictures everything far more beautiful, far more ideally perfect than is possible in this world of imperfections. Each one of us has a conception of the future, often merely an illusion, and we aim to

attain our goal, cost what it may. Only too often we find that after struggling for years some one else has found a short cut to the summit we have been looking forward to climb, and disappointed we turn back again. Usually we will then seek to grasp something even more illusory. And so our efforts continue. Disappointment may follow disappointment, but our soul still moves our mind to action. And how fortunate it is that this should be the case! Where would our accomplishments be if we were to give up all hope at the least disappointment? Some of the most difficult problems of science have been solved after an endless number of unsuccessful experiments. The business man, the professional man, the teacher; in fact every one has at some time met with failure. But his desire to succeed is sufficiently strong to force him to try again and again. It is one of the fundamental axioms of success to be immune from too great disappointment and to be able to continue the struggle even though the odds seem overwhelmingly great.

Humanity has suffered untold wrongs because many men in all ages held to the belief that success in life meant *power*. We should today no longer recognize the power to barter away the lives and happiness of men. Slavery was abandoned not merely because it was unprofitable to the exploiters of human life, but because it meant the destruction of human liberties. Economic freedom was but one step forward. Without political freedom it often became meaningless, and so the world undertook to destroy the misuse of power on the part of dynasties and to establish in its place political equality. Indeed, the only power in the world today that we recognize is freedom, not the freedom to do as we individually desire, but the freedom which comes as a result of making the government an agency of the people

Our Trust

In peace and war Thy hand we see,
Shaping the larger liberty;
Nations may rise and nations fall,
Thy changeless Purpose governs all.

—John Oxenham.

A Club of Note

Chas. A. Murdock

San Francisco is comparatively young and none of her social organizations can boast great age, but it is rather remarkable that some of her simpler and wholly unpretentious clubs have sustained life for a period quite beyond what might have been expected, considering their lack of substance.

On November 8th the Chit-Chat Club celebrated its forty-fifth birthday. It has no material possessions, and in simplicity of organization realizes the ultimate. It has no membership fee and no dues. It has no officers, save a Secretary-Treasurer, who arranges for a monthly dinner at which the member who read the essay at the preceding meeting presides. Its only home is the restaurant at which it feeds before it talks. Its membership is limited to twenty-five, and no effort is made to hold any one who wants to resign. And yet, so far as is known by a grateful member of nearly forty-three years' standing, it has missed but one meeting and never indulged in a vacation. In June, 1894, there was a serious railroad strike at Sacramento, and Col. Thos. F. Barry, who was to have read the essay, was on duty with his regiment; save for this every recurring month has brought a more or less carefully prepared paper, subsequently discussed under a five-minute limit by all the members present. This is all, but it has proved enough. Membership in the Club is highly valued, and has attracted many fine men who are affectionately loyal.

At this birthday observance the customary essay was dispensed with. Ex-members and the sons of members, former and present, were invited to attend. The ranking member briefly reviewed the history of the Club. Alexander F. Morrison spoke appreciatively of Horace Davis, who died three years ago, and Rudolph J. Taussig read a delightful paper on the Personality of Morse Stephens, who died within the year. Rev. Chas. W. Wendte, D. D., the guest of honor, spoke most entertainingly of early experiences in San Francisco, recalling the brilliant period when Starr

King played so decisive a part in its annals.

The Club was founded by a group of ten young lawyers or law students. Originally subjects of political economy and literature were discussed monthly in alternation. In 1877 four business men became members and later it became widely diversified, including college professors and physicians. Gradually the limit of subjects was broadened, and there are few topics that have escaped. The member whose turn arrives announces his subject at the meeting previous to his reading, giving his fellow members opportunity for contribution. Since the formation of the Club 106 members have joined. Of this number 56 have died, 27 have removed or withdrawn. The average length of membership has been 15 years.

The most remarkable feature of the Club life has been the character of its membership. No better illustration of it can be offered than a brief reference to the ten members we have lost by death in the past ten years. I can but touch upon them:

JOSEPH HUTCHINSON.

Heroic sufferer, brilliant and resourceful in mind, courageous in spirit, uncompromising with wrong, scorning pretense, daring and outspoken, brave, upright, helpful.

ALEXANDER G. EELLS.

Sound and able lawyer. Serious, studious, philosophic, inflexible in purpose. Unflinching in adherence to the right, as he saw it.

HENRY GIBBONS, JR.

Kindly, conscientious, public-spirited, high-minded, preserving the simplicity of his Quaker ancestry, broadened and sweetened by a genial nature and wider experience.

SHELDON G. KELLOGG.

Pre-eminent in ability and character. An embodiment of integrity, a lover of justice, devoted to truth, ever faithful. Painstaking and thorough as an attorney, honorable and admirable as a man.

FAIRFAX H. WHEELAN.

Capable, versatile, witty, well-read, gifted writer, efficient reformer, valu-

able citizen. He left an imperishable monument in the organization of a child savings organization adopted by the Native Sons and the Native Daughters, which gave them an excuse for being.

FRANK J. SYMMES.

Intelligent, loyal, responsible. A good business man. Trustworthy administrator. A wise and happy father.

WILLIAM GREER HARRISON.

Active in mind and body. Quick in thought and action, vigorous, independent, imaginative, ready of speech, self-confident, courageous, and enterprising.

HORACE DAVIS.

Highly endowed in mind and spirit, of excellent judgment, with a happy temperament. Conservative, honorable, true to his convictions, and of profound faith. One of the best and most influential citizens of the State he loved. Fearless in devotion to the Chit-Chat Club.

HENRY MORSE STEPHENS.

Rarely gifted man, of charming personality, unparalleled in his grasp of the facts of history. Kindly in his feelings, loyal to truth and fond of his friends. Most stimulating and helpful as a teacher, widely influential, and deeply loved.

LOUIS LISSER.

Highly educated and cultivated. A man of good mind, and a genuine love for art, especially for music, in which he was a master. He was honorable, and loved the Chit-Chat Club, to which he emphatically contributed.

What an exceptional group of men this is! We have but to recall their names to stir within us an enthusiasm for humanity. The predominating fact is not that we have lost them, but that we have *had* them. How priceless is the privilege, the opportunity of associating on terms of friendly intimacy with such fine spirits? It surely ought to mean much to us.

And I cannot forbear to speak from the record of the faithfulness as to membership of one of the number. Horace Davis joined in 1882 and very rarely missed a meeting. From May, 1909, to May, 1916, eight years, he was absent

but seven times. His attendance continued to within two months of his death. For the 28 meetings preceding his last appearance no absence mark appears against his name. This is faithfulness unparalleled.

It is an incident that in a way makes this account appropriate to these columns that six of these men were closely associated with the First Unitarian Church of San Francisco and all were friendly to it.

The Chit-Chat Club has been modest in its aims,—without pretense or ambitious purpose,—just the perpetuation of a friendly and congenial company who like to gather once a month to talk things over and touch elbows in our march through a life made sweeter and saner through friendly intercourse. We have inherited generous and kindly traditions of absolute freedom and sympathy. Intolerance and bitterness are unknown. Our life has been more than harmonious. It has been happy and blest in its associations. Many precious memories enforce our loyalty.

We began on our third annual meeting to somewhat formally celebrate our birthday by inviting non-members, and after an oration and two responses by members to topics germane to political economy and literature, to call on our guests. We followed this course for about twenty years, and we enjoyed hearing from such men as Dr. Horatio Stebbins, Joseph and John Le Conte, Edward Rowland Sill, Martin Kellogg, Geo. H. Howison, David Starr Jordan, George Cary Eggleston, Generals O. O. Howard, Nelson A. Miles, John Gibbon and T. H. Ruger; John Vance Cheeney, Luther Burbank and others.

We finally concluded that our customary meetings were more enjoyable, and with the exception of our thirty-sixth anniversary and our 500th meeting, have held no celebration other than this present occasion. The next will probably mark a half a century of life.

Perhaps the member of the club who achieved the widest distinction was Josiah Royce, who joined in 1884, and was a loyal member till he removed to Harvard. In 1916, at our reunion, he sent this friendly message:

"Have warmest memories of olden time. Send heartiest greetings to all my fellow-members. I used to be a long-winded speaker in Chit-Chat, but my love far outlasts my speeches. You inspired my youth. You make my older years glow."

Our most memorable meeting was that following the notable disturbance of 1906. Our meeting for May was due on the 11th, but we were variously occupied in those days, and it was on the 14th that our resourceful secretary, Fairfax Wheelan, sent out from his temporary office in Oakland an announcement regretting that "the late readjustment between the sedimentary and the sandstone underlying the territory in which our club was wont to preserve its activities had as one of its sad results the loss of all club records," and not remembering the essayist's name, he called for confession, that we might not break our record, for "we see no reason why geology should be permitted to interfere with literature and the pursuit of truth."

Brother Hengstler confessed and arrangements were perfected for a meeting at 2437 California street on May 21st. Mrs. Polastri, an enterprising caterer, cooked a very acceptable dinner on a range in the street and carried the succeeding courses up two flights of stairs, serving them in an upper chamber to a company of subdued members surrounding a table decorated with flaming sweet peas. The announced topic was brushed aside, and Mr. Hengstler's "Substituted Offering" introduced an evening of deep and tender feeling. The depths were stirred and all were lifted into "the majesty and glory of the upper world."

The educational value of such an organization is incalculable, and it is noteworthy that those who have most enjoyed and appreciated it have apparently not been those who gained most benefit from it, but those who gave much to it. Perhaps the two members who had the least need of it were the two whose faithfulness and loyalty showed that they cared most for it. Horace Davis and Morse Stephens loved the club. They came from no serious sense of

duty. They were joyful in it. So was McAdie, who radiated his happiness.

I wish to submit that there is hardly a community in the land where much such a club might not be easily organized and prove a source of happiness and of public and private welfare.

Looking Beyond the Vale

B. F. Bonnell.

Everybody has an opinion. Everybody should have an opinion. The trouble is that too many people that have an opinion, are cock-sure that their opinion is right, and everybody else's opinion is wrong.

For this reason we have politicians instead of statesmen, and "ecclesiastical humbuggery" instead of religion.

We have speculators, profiteers, and robbers of the poor, instead of real "captains of industry." And so the world goes, and we are told that it cannot be otherwise.

Those who have the true vision, see through this heterogenous mass of discordant elements, to the perfect democracy which lies beyond, and which is now little more than a name.

Idealism does not consist in seeing wrong as right, nor error as truth; but in recognizing these wrongs for what they seem to be, and having a full-orbed vision of Eternal Truth.

"Truth crushed to earth will rise again,

The eternal years of God are hers,
While error wounded writhes in pain,
And dies amid her worshippers."

The worst piece of political and religious humbug ever promulgated is that the people cannot be trusted, and this falsehood has given rise to ecclesiastical and governmental "paternalism," that has crushed idealism from the hearts of the people.

A man is a slave, no matter what the breed,
Whether bound by a chain, or bound by a creed.

The Pine

I press my ear
To the bark of a pine;
It's beating pulse
I cannot hear.
But the soul of the tree
It is not dead
Because the blood drops
Are not red!

—Felix Fluegel.

Events

The Pilgrim Tercentenary—A Generous Offer

A duplicate set of lantern slides for use in lectures dealing with the Pilgrim Tercentenary in 1920 is being prepared for use by the churches on the Pacific Coast. Mr. Speight of Berkeley has asked that slides offered to churches in the East be made available for this Coast, and a telegram from the American Unitarian Association announces the provision indicated above. Will all ministers and others who would like to borrow the slides communicate with Mr. Speight, First Unitarian Church, Berkeley, by January 1, 1920? The slides will be available by the middle of January, and will be sent free of all charges except cost of express. Please indicate during which week or on what specific dates it would be most convenient to have the slides.

Northern California Alliance

On October 24th a well-attended and interesting meeting of the Northern California Alliance was held in the parlors of the Unitarian Church at Alameda. The roll-call showed in attendance: Alameda, 17; Berkeley, 24; Oakland, 17; Palo Alto, 5; Sacramento, 1; San Francisco, 31; San Jose, 7; Santa Cruz, 1; Stockton, 3.

The president, Mrs. C. T. Morrison, presided. The board recommended that the Associate Alliance of Northern California ask the American Unitarian Association to send Rev. Florence Buck as a Sunday-school worker to develop the Sunday schools on the Pacific Coast. At the luncheon Mrs. Duschak recommended more hospitality. The Stockton member thought they might pull through with sympathy and an evidence of interest from the others. Mrs. Harris of Sacramento spoke favorably of a co-operative movement there. Mrs. Miller of Oakland reported a full corps of teachers in their school, but a lack of children, adding that the full Sunday school is vital to the church. Mrs. Harris emphasized the need of an interesting Sunday school and reported the growth of their school from seven to fifty. The difference between liberal and orthodox Sunday schools was

epitomized,—“Learning things which need not be unlearned.”

Mrs. Wyckoff gave greetings from Miss Lowell, a charming message. A delegate from Southern California, Miss Harriet Spaulding, who attended the Baltimore Conference, read a letter of greeting from the national board meeting in Baltimore, where over four hundred Alliance women were in session.

The Alliance in Sacramento invited the meeting there in the spring. The invitation was accepted. The president mentioned the absence of Mrs. C. S. S. Dutton and asked that a message of love and sympathy be sent to her in her illness. A greeting from Mrs. Dutton was read. A message was also sent to Mrs. Watkins of San Jose, the oldest Alliance member. The sum of \$10 was voted to Unitarian headquarters in San Francisco. Miss Maude Peek said she had the materials for Postoffice Mission work at headquarters. She also requested visitors to call.

The address of the afternoon by Rev. Clarence Reed on “Reconstruction of the Unitarian Church” was eagerly listened to. He said in part: “The first thing needed is a vital conception of God. If you can shut your eyes, it is not so hard, but to open your eyes to the law of struggle in the animal world, face all the problems, face all the facts, then make God real. We cannot define God. We may describe him. There are community churches and institutional churches with many activities in consonance with the life of the community, attracting people, but not worshippers. The church is engaged in spiritual activities, voicing the ideals of man’s relation to God.” Mr. Reed related his experiences with the Y. M. C. A. When he offered his services in the war: “We have no money to put a Unitarian in charge of a hut.” The address was followed by prayer and the discussion of the address. Mr. Rowan led. He emphasized the need of a vital, dynamic programme of education in Unitarian churches, and that older people should be interested with the children in religious education.

A renewal of five subscriptions for the *Pacific Unitarian* was ordered, one to go to the Letterman Hospital. A rising vote

of thanks for Alameda hospitality was given. Mrs. Harry Johnson, Mrs. Robert Hill, and Mrs. Plummer were appointed programme committee.—*Minerva H. Letcher, recording secretary.*

Sacramento Valley Reunion

On Sunday, November 2nd, the Unitarian Church of Sacramento invited as visitors the two churches, their nearest neighbors, at Woodland and Stockton. Neither of them are far distant and excellent roads now bring them near together.

At the morning service Rev. Charles Pease delivered a fine sermon on Faith, and the augmented congregation was good to see and encouraging to all.

At our earnest solicitation Mr. Pease furnishes an abstract of his address:

FAITH.

“Nevertheless, when the Son of Man cometh, shall he find faith in the earth?”

Whatever meanings Christian theology may have imparted to the term “Son of Man,” it is clear enough that to Jesus the “coming of the Son of Man” means any time in human history when man stands at the parting of the ways and must choose between the forces of a world that is disintegrating and the “powers of the world to come.” It is to meet such crises that “Faith” must experience a new birth. Faith then comes to be the fresh attitude of confidence and courage and understanding with which we confront the new time.

No one can win the victory of Faith for us. We stand in the midst of a vast ripened harvest yet ungathered, and the instrument for the work is Faith renewed. Of all the proposed leagues of our day, the most essential is a League of Faith. With ideas and explanations we are surfeited. Overemphasis on history and science has destroyed our illusions, and the inward glory of faith by which we live. With modern “ideas” we have neither a modern religion nor a modern church. The good old can prove its vitality only as it becomes the instrument of the modern spirit. The age is thrown down

before us. It is our peculiar possession, the challenge to the sincerity and effectiveness of our Faith.

If we have religious genius it can be proved only by giving it a practical interpretation in terms of our time. “Shall he find faith?” Plenty in old creeds and shibboleths; plenty in new cults and magic, but very little in the authentic spirit of our own time, and still less in the initial force of the individual and the local church.

Nothing is truer than that Faith must manifest itself out of our own initiative. Boston, with the best of will, cannot save us. Unitarianism, as such, cannot save us. The renewal of our own life is our single hope. Lofty intellectual ideals that leave us sterile, cold, bitter, hard, skeptical and afraid are shadows, not the realities of Faith.

Again, Faith reveals itself in its Fellowships. The modern urge to do for poor and needy has blinded us to the fact that it is a greater spiritual triumph to create and foster noble friendships. By these we grow. By these the new world begins to shape itself. The generous, self-forgetful impulses between friends give us the secret of the new world-order. Faith, too, anticipates an expanded spiritual potential. It bids us live by the “powers of the world to come” by grace of the better vision that stirs us. Those larger potentials loom even now just below our familiar horizons. Many are becoming sensitive to these spiritual intimations. Under the common spell of renewing life the faithful will achieve the desired unity. It will attract out of all creeds, it will draw the creedless, the living who cry to be delivered from death. This spiritual union is not a propaganda of “faith and works”; it is a brotherhood of comrades, to use Whitman’s word, who find power in each other and turn to their world-task as to a glad adventure.

And so in the broadest sense our faith must be in an American Brotherhood, joining on to that great line of the Pilgrim, the Puritan, Washington, Parker, Channing and Emerson, Whitman, Lincoln and Roosevelt, who indicate an unfulfilled mission of comrade-

ship in ideals. These are the men of Faith and good-will who lived beyond the day's work, by doing their day's work in the "powers of the age to come."

At the conclusion of the services the pleased auditors lingered in pleasant social intercourse, renewing old acquaintance or meeting for the first time on the basis of a common interest. The church building at Sacramento is ideal in its plan and appointments, being adjustable to all demands. Ordinarily an easily removable partition separates the auditorium proper from the Sunday school and social room of equal width, which opens to the kitchen and other assembly rooms at the side.

During the friendly intercourse that following the benediction the partition was put in place and very soon liberally supplied and attractively decorated tables filled the back room. It was a large company that was seated at them, and a surprisingly good real dinner was beautifully served by a large delegation of ladies. The good feeling manifest was very gratifying and justified fully the idea of getting together and seeking to generate power and enthusiasm from association.

After a leisurely appreciation of bounteous refreshments the partition was removed and the company gathered for an afternoon service, including a number of addresses. Mr. Pease spoke of what it was hoped might be accomplished through co-operation for the advantage of all and called upon representatives of all the churches.

Mr. Thomson of Sacramento welcomed the visitors very cordially and spoke hopefully of the future. Dr. M. Wiley Ward and Dr. D. D. Lawhead of Woodland, Mr. William Wilde of Stockton, Dr. Bonnell of Sacramento, Mrs. Wyckoff of Berkeley, the Field Secretary, and others made brief addresses.

A pleasant episode was a kindly address by Mrs. Miller, the wife of the Congregational minister of Sacramento, who was himself unable to attend. Then Rev. Hurley Begun of the School for the Ministry, who has been preaching in the evening at Woodland, made the scheduled address for the afternoon,—a

very thoughtful and comprehensive statement of "Outlook for Unitarian Principles." It was closely followed and very favorably received.

Before adjournment it was unanimously resolved that it was the sense of all present that each of the three churches represented should appoint a representative, constituting a committee, with power to add to its number, to consider and to act on matters of common interest and for the general welfare of liberal religion in the Sacramento Valley.

A Reception to Dr. Wendte

On Monday, November 24th, Rev. Clarence Reed entertained his accessible brother ministers at luncheon at the Hotel Oakland, in greeting Rev. Dr. Wendte, the founder of his Oakland church. There were ten in the company, and it was a very enjoyable occasion. After the luncheon they repaired to an upper room, the comfortable quarters of Daniel Rowan, and were treated to delightful reminiscences by the guest of honor. He spoke of "Some Ministers I Have Known," and made very real and much alive persons whose names were familiar, but whose personality was but faintly imagined before.

Dr. Wendte has enjoyed unusual opportunity of intimately knowing the remarkable body of men who have been our leaders for half a century, and he owes it to the present generation that his familiarity and understanding he extended to those that know not our Josephs.

In reaching back for the early representatives he told of the coming to America in 1843 of his father and mother, and of how they happened in to the church in Boston, then ministered to by the grandfather of our Paul Revere Frothingham, and were delighted and amazed to hear a minister in a pulpit talking sense. They became attendants, and when a son was born to them they hoped he would become a Unitarian minister. Later his mother taught German to Theodore Parker, and the whole family became fond of him. He was the first ministerial figure made real by characterization and reminiscence.

In the course of time, the father having died, the youth, Charles W., came to California with his mother and younger brother to seek restored health and means of livelihood. Here he was befriended by Thomas Starr King, of whom he spoke, little having borne frequent testimony before. He then told of the influence and encouragement given by Charles Gordon Ames, whom he made very real and attractive. Then came his departure for the East to study for the ministry, and Edward Everett Hale was vividly presented. Ralph Waldo Emerson, Bronson Alcott and other New Englanders came on the scene. Then he went West and became intimate with Robert Collyer, of whom he spoke most affectionately, and read a delightful letter written shortly before he died. Incidentally he spoke of his early acquaintance with Henry W. Bellows, Hosmer, Gannett, Jenkin Lloyd Jones and many other of our last generation leaders. He could not even touch upon all. James Freeman Clarke, Julia Ward Howe and many other attractive personages he left unsung from superabundance of material for the time available.

Vivid and appreciative, enlivened by humorous incidents, it gave us all a delightful hour and left us hoping that some time we would have his full story in permanent form.

Ode to Memory

What a treasure house is mem'ry,
Filled with tokens choice and rare;
Always and ever in waiting
With pleasure to welcome you there.

Enter the chamber of silence—
Commune with its air profound;
Enriched by the wisdom of ages,
Where enters never a sound.

Receive the full inspiration
Such visions ever disclose,
Calming the turbulent spirit,
And yielding a restful repose.
—*Elmira Wright.*

From the Top of a Mountain!

Like the waves of the ocean
An endless motion
The tops of thousands of trees!
And under these
The tops of thousands of *other* trees!
—*Felix Fluegel.*

Pacific Coast Conferences of Unitarian Churches

To the Churches:

REPORT OF TREASURER.

May 10, 1918. Balance on hand.	\$100.81	
Contributions for the year,		
22 churches.....	660.00	
From North Pacific Coast		
Conference (merged).....	55.62	
Appropriation to Unitarian		
Headquarters		\$305.00
Appropriation to Pacific Uni-		
tarian		305.00
Conference Expenses, 1918		
and 1919.....		31.90
Balance		174.53
	\$816.43	\$816.43

\$150.00 of the balance is the year's quota of estimated cost of paying fares of all ministerial delegates to the General Conference of 1921.

To meet similar appropriations for this year at least \$750.00 will be needed. So far the only church remitting has been Portland, \$136.41, exceeding our call by more than a third.

The Schedule submitted is based on previous contributions. *All* churches are urged to send something, and to remit soon. Unless other considerations control it is suggested that the contribution be taken this month. If deferred till Spring it may conflict with the call of the A. U. A.

The sum called for is a minimum of our urgent needs. If Portland's encouraging lead can be followed all will be well. Neither the Pacific Unitarian nor Headquarters can be sustained on the appropriation now possible. Once more, and all together, PULL.

Very respectfully,

Chas. A. Murdock, Treasurer.

For general encouragement, the Treasurer would add that in response to this call the first four churches to be heard from were Redlands and Santa Ana, \$10 each, and Santa Cruz and Salem, \$5 each, none of which contributed for the previous year.

"We are placed here, not to remain at home, dressing up our own personality to the last spiritual refinement, but to be carried out and borne away by the glories and the sorrows of the world; to be organs of a truth that may bring us only scorn, of a love of right that may meet no response, of a pity that sees nothing but grief it heals. Our truth is not a luxury, it is a trust; it is not a possession, it is a message. It is given us of God, not to keep, but to communicate." —*Rev. S. A. Eliot, D. D.*

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Rev. Ernest J. Bowden's article, printed below, was originally given at a meeting of the Illinois State Conference in Geneseo. It was read upon three other occasions, always eliciting earnest discussion.

The main contention of the article is that the fundamental principle for successful church development is religious experience, and the writer urges as the requisite experience for our own churches the "falling in love with God and man."

It is easy to see how the paper might evoke discussion!—not so much touching the main question as upon side issues raised or implied therein. In the hope that it may bring out more clearly and independently Mr. Bowden's main thesis and clarify discussion I venture the following queries, which had perhaps better be read after reading his article:

Was the experience of Buddha and his disciples "a vivid and conscious experience of God?"

Were "occult experiences" the real foundations of Hebrew religious development?

Is the true life of Christianity to be found in supernormal and occult experience?

Is it true that "the same story can be told" of the Quakers, the Methodists, the Salvation Army, Spiritualism, Christian Science and New Thought; and does the fact that these movements have "survived the creeds by which they have been propagated" prove the reality of the experiences upon which they were, or were alleged to be, founded? How is it with Mormonism? Is "Spiritualism" based upon a "mystical" experience (in the proper sense of the word mystical) or upon a materialistic experience, that is to say upon alleged definite sense impressions? Is the fundamental experience of Christian Science and of New Thought a vivid and conscious experience of God, or (speaking "pragmatically") the experience of recovery from illness?

It is indeed "beyond dispute that religion, humanly speaking, is founded on experience," but is it true that it is founded on "an experience that is altogether supranormal?"

When it is declared that most Unitarians "hold mystic experiences at a discount" ought we not to pause until we are sure we agree upon the definition of the word "mystic"? Can "all the mystic experiences of history be resolved into the one formula, Falling in love with God and men," until we have rigorously excluded many mystical experiences falsely so called?

All these questions appear to raise side issues as over-against Mr. Bowden's main contention. His main contention is stated clearly: "We may do good work by clear thinking, we can never build a church on it.* * * We shall build surely * * * only when we build * * * on foundation of a vivid, wholesome, but unmistakable religious experience." W. G. E., Jr.

First Principles

Where lie the foundations of religion? I am not asking about the philosophical foundations, which of course are as broad and deep as eternity; but the simple, pragmatic foundations on which Christianity and all other religions are based. May I not safely say that they are built on experience? Yes; the most sublime system of religion the world has ever known was built on the experiences of men and women.

And not only on experience, but on a certain *kind* of experience. Not every kind is fit material for such a task. Behind every religion there has been a vivid and conscious experience of God. Something has happened to the founder of it which has made God the supreme reality of existence. Their faith was not to be argued about; it was something immediate, and a sure ground for action.

Examples will come to your minds readily. Readers of the Bhagavad Gita.

will remember the overpowering experience which lies at its core. The disciples of Buddha followed their master along the mystic Path. The Hebrew religion, with all its rational virility, was built upon experiences which today we should regard as occult. The New Testament teems with instances of the supranormal; and everyone knows how the ecstasies of Mohammed became the historical base of the fanaticism of Islam.

The various departments of Christianity have had their roots again in vivid experiences which were but modifications of those made familiar to us in the New Testament. All the force of Luther's mind lay dormant until a divine light broke on his soul. Calvinism, with its doctrine of irresistible grace, was but a bungling attempt to give logical expression to a great *fact*. Men were gripped by a power they had not sought,—from which they had striven vainly to escape. How could the grace which arrested them be other than irresistible? And the same story can be told of the Quakers, the Methodists, the Salvation Army,—Spiritualism, Christian Science, and New Thought. Each of these took its rise in certain fundamental experiences. The reality of these experiences is best proved by the fact that these movements have survived the clumsy and often misleading creeds, by means of which they have been propagated.

It is beyond dispute then that religion is, humanly speaking, founded on experience and on an experience that is altogether supranormal. And the whole system of thought of every religion has been dominated by the fundamental experience of its founder and his immediate disciples.

But as far as Roman and Protestant Christianity are concerned, these experiences, for long centuries, were inextricably associated with certain *ideas* which were thought to be an essential part of their content. One of these ideas was that prior to such experiences men were vile, and hopelessly lost. Another, that the experience could only be attained by faith in a vicarious sacrifice. The time came when enlightened men saw clearly that these ideas, with all their subsidiary ramifications, were but the accretions of

ignorance. Among these enlightened men the Unitarians of England and America will always hold an honored place.

The ideas of original sin and a vicarious sacrifice were promptly thrown overboard by the early Unitarians. So far good. But they went a step further; not only Orthodox theology, but its characteristic experience, came under suspicion. "Born again!" said one of them. "Why, I was born right the first time!" This terse summary of the case against the vivid experience known as conversion became current coin among Unitarians.

Now as a joke, intended to parry intrusive curiosity, it was all right; but as a serious argument against conversion as a fact it betrays an ignorance of things spiritual as dense as could be found in low types of orthodoxy. Unfortunately our people take it seriously. I have talked with dozens of them on the subject, and find that almost invariably mystic experiences are held at a discount;—a picturesque subject of conversation, but most carefully to be avoided.

Our Unitarian fathers threw overboard the orthodox experiences with the orthodox theology. It was to be superseded by a rational, progressive development of the soul. Nor did they speak without reason. What can be done along these lines has been amply demonstrated by the saints of our communion, and has its permanent witness in our glorious hymnology.

Now if the growth of America had meant merely an extension of the New England of one hundred years ago, that rational, progressive development might possibly have been ample for its religious needs. But the growth of America has been far other. The vast influx of immigration has diluted the original American type. It has brought other elements, it is true, which will bear fruit in due time; but I think no one will question this dilution of social life, with its certain, if temporary, lowering of intellectual and moral standards. There is a fineness of critical perception which is lost to the community; it lingers only in individuals.

And for this depleted intellectual virility a rational, progressive development

of spirit is inadequate. It fails to meet the needs of the case.

My experience for this is not theoretical, but thoroughly practical, and has two aspects. First, the visible and well-known decline of Unitarianism. There is a tendency to ascribe this to the degeneration of the pulpit. Where are the ministers of the old time? say some. Yes, but where are the men and women in the pews who made such ministers possible?

My other line of evidence as to the immediate inadequacy of rational, progressive development is found in the amazing recrudescence of supranormal experience which has given rise to the Spiritualist, Christian Science, and New Thought movements. You are all familiar with the success of their propaganda. You know, too, that their constituency is by no means an ignorant one. It is largely composed of the very people we would like to see in our churches. As likely as not a large proportion of the men and women who have been on your church roll during the last twenty years have been caught by the tide, and now find consolation and inspiration in Sir Oliver Lodge or Mrs. Eddy. Why? Because they have had an *experience* which makes your best thought but the fine spinning of cobwebs.

Now it is easy for us to wax sarcastic and indignant over the idiosyncrasies of modern psychic movements; but the wise man will learn from them. What do they teach us? The lesson I learn from them is that we must go back to first principles, and regain the secret of that vivid, contagious experience which is the foundation of every great religion; on which our rational, progressive development is a very modern superstructure.

What? you say, capitulate to a defunct orthodoxy? Capitulate to nothing, but take your medicine and do your duty. If the splendor of mystic experience in past days has been dimmed by credulity and tarnished by superstition, that is no reason why it should ever be so.

A vivid, contagious experience? Doesn't that sound suspicious? No more so than being in love. That is a vivid experience, too, and liable to be most contagious. It has its drawbacks, but I have yet to learn

that it should be suppressed or abolished.

In fact, may not all the mystic experiences of history be resolved into the one formula, Falling in love? Falling in love with God and men. Prophet, seer, apostle,—each has on him the brand of a true lover; each is suffused in mind and heart by the same divine flame. And what wonder? "God is Love, and he that dwelleth in love dwelleth in God, and God in him."

So my message to you this morning is that you straightway fall in love with one another. Let Evanston fall in love with Chicago, and Chicago with Geneseo, and Geneseo with Hinsdale, and Hinsdale with Kalamazoo. Let the flaming cross of a new evangel pass from hand to hand till the whole conference is lit by its glow!

Ah, but a thing like this can't be done to order. It is the fruit of much prayer,—of earnest application to first principles. God has taught us that while we may do good work by clear thinking, we can never build a church on it. Even our thinking, if it is clear, must have brought us to that point. To build a church we must enter into a realm where human thought has never been. I don't say it never shall go there, but certainly none yet has ever been able to speak of it excepting in dim figures.

The door to that realm is an open one, only we are too busy to find it. But until we have done so let us cease wondering at our failures. We shall build surely and successfully for our church and religion only when we build as others have done before us, on the foundation of a vivid, wholesome, but unmistakable religious experience.—*E. J. Bowden.*

Strength

Nought shall affright us on thy goodness leaning,
Low in the heart faith singeth still her song;
Chastened by pain we learn life's deeper meaning,
And in our weakness thou dost make us strong.

—*Frederick L. Hosmer.*

Some of our richest days are those in which no sun shines outwardly, but so much the more a sun shines inwardly.—*Henry D. Thoreau.*

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

The Ministry of Silence

1. Be silent that the Lord who gave thee language may speak.
2. Once I beheld the Light, and I fixed my gaze upon it until I became the Light.
3. Silence is eloquent enough to make clear the essence; and even while sitting in repose the cosmos can be grasped.
4. Does God speak? The four seasons pursue their courses, and all things are regularly produced; but does God say anything?
5. Whether I be good or evil, keep thou silent, for I am the bearer of my own profit and loss, and God is better acquainted with my character than thou.
6. He who has reached the stage of thought is silent. He who has attained to perfect knowledge is also silent. He who uses silence in lieu of speech really does speak.
7. The universe is very beautiful, yet it says nothing. The four seasons abide by a fixed law, yet they are not heard. All creation is based upon absolute principles, yet nothing speaks.
8. Who is there that can make muddy water clear? But if allowed to remain still, it will gradually become clear of itself. Who is there that can secure a state of absolute repose? But let time go on, and the state of repose will gradually arise. Be sparing of speech, and things will come right of themselves.
9. All things in nature work silently. They come into being and possess nothing. They fulfill their functions and make no claim. When merit has been achieved, do not take it to yourself; for if you do not take it to yourself, it shall never be taken from you. Follow diligently the Way in your own heart, but make no display of it to the world.
10. The story admits of being told up to this point:
But what follows is hidden, and inexpressible in words.
If you should speak and try a hundred ways to express it,
'Tis useless; the mystery becomes no clearer.
11. And, since words do but veil the Loved One's face,
'Tis well for us in silence to abide.
How long wilt thou keep clanging like a bell?
Be silent, and learn this flood of words to quell;
Thou'll never come to hold the pearl of "Truth"
Till thou art made all ear, as is the shell.
12. There was once a man who was afraid of his own shadow, and had a strong dislike to his own footprints. So he tried to escape from both; but the quicker he ran the more footprints he made, and fast as he went his shadow kept up with him. He thought he was going too slowly, so he ran faster and faster without stopping, until his strength gave out and he fell dead. He did not know that if he stayed in a shady place his shadow would have disappeared, and that if he had only remained quiet and motionless he would not have made any footprints.
13. Silence! it is best not to know what an enemy said. Those who carry the words of an enemy are assuredly worse than the enemy himself. Only they convey the speech of an enemy to a friend who are in agreement with the enemy. Thou art worse than an enemy, for thou revealest what he said in private.

1, 10—Rumi. 2—Nuri. 3—Keizan. 4—Confucius. 5, 13—Sa'Di. 6—Lieh Tzu. 7, 12—Chuang Tzu. 8, 9—Lao Tzu. 11—Jami.

Demand of every common thing of life, whether it be your body or your money or your daily experience, that it shall bloom into fine results in your own soul and in your influence on the world.
—Phillips Brooks.

Selected

A Message to Japan

The congregation of the First Unitarian Church of Berkeley, California, in a recent meeting directed that the following message be conveyed to the Unitarian Church in Tokio, Japan:

Brothers: We have heard from time to time from Dr. McCauley and more recently from Professor Caroline Furness of your labors in the interest of that faith which you and we hold in common, and we take a lively interest in your aims and hopes. May you prosper in your effort to carry to your countrymen the message of a liberal religion which proclaims the Fatherhood of God and the Brotherhood of Man.

In days like the present, when all the civilized world is groping for new standards of right and trying to apply ideal principles more fundamentally to all features of national and international life, no one can predict the possible consequences of your work or of ours; but we believe that even small groups of earnest people fearlessly proclaiming moral principles on which alone true progress can be founded, and bearing witness to the power of the spiritual life in the individual, may make a most vital contribution to the life of the world.

In a spirit of good-will and in the hope that your labors will be richly blessed by God and prove widely helpful in your land, we greet you across the Pacific. Amongst your nearest American neighbors, we assure you that your success will always be a matter of concern to us. In the name of the One God and Father of us all, greeting!

For the First Unitarian Church of Berkeley.

Harold E. B. Speight, Minister.

Of our ideal man we can say,—His aim is high and pure. His thought is broad and just. He seeks no conquest save over ignorance, and cruelty, and crime. His cry is not the World for Rome or the World for the Church, but the World for Man. His creed is peace. His religion is love.—*W. D. Simonds.*

Reconciliation

The world has learned in tragic experience the evils of selfish separation. It is weary of war, whether of nation against nation or class against class. Its most passionate demand is for unity; both of the body politic and of the human race. For this its wisest counselors are toiling; while inarticulate multitudes wait with burdened spirits. This is the world which Christianity seeks to win for the all-comprehending Kingdom of God.

The Church is the instrument of Christianity. She has a message to nations, to classes and to individuals, a commission to conquer all the kingdoms of this world—art, science, industry, education, politics—for God and His Kingdom. But the church is an ineffective instrument until it vindicates its own inherent unity.

A divided church cannot Christianize the world. Ecclesiastical politicians, intense dogmatists, keen denomination-ists scarcely comprehend the extent to which disunion within the church alienates the world of the twentieth century, and delays the coming of the Kingdom; and they have not begun to measure the depth of the longing for unity which fills believing souls in all the various communions which have a separate existence and follow diverse paths.

Unity is realized amid variety; and it might easily be lost, even if there existed uniformity of creed, culture, and polity. We do not wish to reduce the Church's thought to an impossible agreement, nor its government to a mechanical uniformity, nor its worship to a monotonous sameness; this would render it of no value to many temperaments and minds; but to make it include the widest possible differences within a unity of spirit that shall make it function harmoniously and unitedly for its one divine purpose.

The distinctive note of the Church of God is fellowship. The surest need of a world in pieces is fellowship. "God gave unto us the ministry of reconciliation." —*C. S. S. D.*

The Need of the World

The war program of the Young Women's Christian Association has been carried out with great effectiveness, has been more than justified by its results, and, happiest of all, has been so thoroughly approved by its beneficiaries, and others, that it has entailed a continuation program to try to satisfy world-wide demands. France, Italy, Poland, Siberia, Roumania, to say nothing of the Orient, are eagerly asking aid of the association in their attempts to solve "women questions" within their broken borders, and the more local claims all over our own country are tributes to the enlightened help which the association has been able to give to thousands of our own women and girls.

Has it been merely a history of achievement in emergency—the success of over one hundred Hostess Houses, nearly two hundred recreational centers, twenty-four industrial centers, port work, Russian relief, recreational aid to nurses in France, housing of signal corps girls, "Foyers des Alliees," model boarding houses near camps, and so on? Without doubt, no matter how glowing may have been the individual success of these and many more pieces of war work, the great thing that has been done is the proving of Christian friendliness as a practical possibility, indeed, international friendship among women and girls the world over. As one hostess said, "While our men are fighting for democracy, we women in the Hostess Houses are actually living it day by day, and proving that it is possible not only as an ideal but as a practical reality." This then was the big war work of the association, this proof through all sorts of successful experiments not only that all women are sisters, daughters of one Father, but that they are proud to be so considered.

This is the living realization which has come to every worker under the War Work Council of the Young Women's Christian Association, and we believe to all women who have shared in the benefits of the work—Christian democracy! In other words, sisterli-

ness works, when the spirit of Christ vitalizes the spirit of service.—*Ethel Walker Maddux.*

A Creed for the Times

[A bulletin to the Woodland Church.]

Dearly beloved, we are living in a time which tries men's souls. Yet for those who seek the kingdom of God and his righteousness constantly in their lives all times are times of trial. If we are alive to the world about us, not a day passes but that we look into the depths of some human sorrow. Whether it be our own or the sorrow of some other, the betrayal of our country by self-seeking or unprincipled men, or the woes of a world in travail, daily we face the problem of rebuilding our ideals and our faith out of the shattered hopes left us by those who neither love nor see. Even from the cross the triumphant spirit of a Jesus could cry, "Forgive them, for they know not what they do." So from every temporary defeat, sorrow and discouragement, the deeper longings of our souls cry out that no principality or power, no weaver of malice or hate, shall separate us from our true love. So in our troubled times we believe in the triumph of the spirit. We believe in one God, the Father of mankind. We believe in our country and the faith which has made us free. We believe in men and women and little children everywhere. Before such faith no ill can stand. Though the world be made to suffer from injustice and misunderstanding, violence and inhumanity, we shall go on loving and working for it, confident that in the end our love shall triumph. Even in our own day some will see the love which is in us and, catching its meaning, will set their faces toward the dawn,—the day of calm, sweet, brother love. For God so loves the world that to them whom He loves best He gives this vision of the re-creative power of love.

A Prayer

Living or dying, Lord, I would be Thine; keep me Thine own forever, and draw me day by day nearer to Thyself, until I be wholly filled with Thy love, and fitted to behold Thee, face to face. Amen.

—*Hurley Begun.*

The Giver of Facts

Is it not in bad taste for teachers and preachers to talk of striking for better salaries? They who are the conservers of the habits of order and good-will among men should not join the crowd—sometimes the mob—which would make its gains by force. There is with us in our democracy a serious, a grave danger in our resort to violence to obtain what we want in our personal affairs and in our government. At the present hour it is shocking to persons with a faith in the potency of our free institutions to find the country half-mad in its impatience. The fitful temper is not to be explained in full by the reaction of the Great War. It was too much with us in other days. When people let themselves go, it is a sign they have lost faith in themselves. They say in effect they cannot do or get what they want, so they resort childishly to the threatening and ugly ways which, it is true, do yield them their external demands. But at what a price! The loss of self-control, of order, of good sense, of kindly will one to another, cannot be compensated by all the monetary advances in the world. Meanwhile the better way is neglected. The desertion of the intelligent course, namely, presenting all the facts in any unfair situation which calls for adjustment, is most unfortunate. People yield to facts. They are what we need. They prevail when they are set out in order. It is a commendable example of the power of facts that Harvard University has published in the appeal for more than twenty millions of dollars to take care of her teachers and her other needs. Of course the money will be subscribed. Any labor situation will be decided justly and promptly, we earnestly believe, when the ill-natured agitator is superseded by the indisputable giver of facts. There is abundant wealth still in the earth, and the ways of producing it grow more efficient every year. Let us get quiet. Let us do a little head-work.—*The Christian Register.*

Shine like the sun in every corner.—*George Herbert.*

“I would not inveigh against either the church or its ministry; I would not stigmatize temporal preaching; I would have ministers of religion as free to discuss the things of this world as the statesmen and the journalists; but with this difference: That the objective point with them shall be the regeneration of man through the grace of God and not the winning of office or the exploitation of parties and newspapers. Journalism is yet too unripe to do more than guess at truth from a single side. The statesman stands mainly for political organization. Until he dies he is suspect. The pulpit remains therefore still the moral hope of the universe and the spiritual light of mankind.

“It must be nonpartisan. It must be nonprofessional. It must be manly and independent. But it must also be worldly-wise, not artificial; sympathetic, broad-minded and many-sided, equally ready to smite wrong in high places and to kneel by the bedside of the lowly and the poor.”

—*Henry Watterson.*

“Tzu Kung asked what were the essentials of good government. Confucius replied: ‘Sufficient food, sufficient force (i. e., military force to preserve order. E. T. W.) and the people’s faith.’

“‘Suppose,’ said Tzu Kung, ‘I were compelled to forego one of them, which should I give up?’ The Master replied: ‘The military force.’ ‘Suppose I should have to give up one of the two remaining, which should it be?’ Confucius answered: ‘Food. For,’ he added, ‘death has been the common lot of all men from of old, but a people without faith cannot stand.’”—*E. T. Williams, in Berkeley “Unity.”*

A man may give up all that passes current as religion, but if he bend before truth and justice and love; if he feel that there is something sovereign within him which it were better to die than disobey, he is on the open highway to those truths and confidences which are the imperishable part of religion.

—*Ralph Waldo Emerson.*

Books

"Why is Christian Science Luring the Jew Away from Judaism?" Henry Frank; 25c. Published by the author, 377 Monadnock Building.

Mr. Henry Frank has printed an address to the congregation of the People's Liberal Church, in which he considers with unusual vigor and keenness the reasons underlying the large deflection from Judaism to Christian Science.

In the first place, he established the fact by citing the appealing voice of Jewish leaders calling back the misled wanderers. For a decade or more the merging of individual Jews in Christian Science faith, seeking what therapeutical benefits they could receive, went on without concern of the rabbis, but when they began in large numbers to enroll as members of the churches, loud protests were heard, the American "Hebrew" (New York) reminds them that they become virtually excommunicated and apostates, and that this should be emphasized by the rabbis. Mr. Frank then proceeds to claim that there is no such thing as distinctive Jewish religion, other than what pertains to the ceremonial rites enjoined by the synagogue. "The Jewish theology is, as such, indistinguishable from the advanced phases of modern Christianity. Jewish spiritual interpretation of life differs in no way from the idealistic interpretation of Christianity. In theology a Reform Jew can only with difficulty be distinguished from a Unitarian." He says there never was a distinctive Jewish faith. "The fundamental doctrine of Monotheism itself was borrowed and made the foundation of the spiritual faith, precisely as circumcision was borrowed from surrounding savage races and made the fundamental ceremony of the synagogue."

The Jew, realizing that all the foundations of his ancient faith are dissolving, has largely taken to atheism or agnosticism. "The synagogues are everywhere empty. Only on the great holidays, that is, about twice a year, are they filled, when the Jews assemble to pray for atonement and the blessing of New Year."

Mr. Frank then reviews the transformation in religious thought that followed when men discerned that materialistic science afforded little comfort for the spiritual needs of mankind. He says, "The Unitarian and Universalist have attempted it, but their efforts appertained more to the satisfaction of the spiritual demands of the intellect and left the deeper emotions of mankind unaffected and unguided." In this hiatus came Mary Baker Eddy, an unlettered woman, in the common walks of life. She did not give the age anything new. "All that she taught could have been read in far more learned and literary form in the works of Plato and Plotinus, of Spinoza and Berkeley, of Swedenborg and Emerson." * * *

"It remained for Mrs. Eddy to seize on ancient truths and, associating with the Bible and Christian concepts, to postulate them, not as dogmas of abstract theology, but as fundamentals of spiritual therapeutics."

The historic fact is that myriads of people are proclaiming that the practical application of her

teachings have resulted in the cure of physical ailments. "Whether we accept the evidence of these claims as valid or not has no bearing on the issue at hand."

A more psychological moment for the advent of such a faith as an invitation to the Jew could not be conceived. He was indifferent to the Christian churches though the synagogue had lost its attraction and authority. This new form had a three-fold appeal: physical, social, spiritual. The first was the physical advantage it promised. Then the Jew is practical and worldly. He loves success and adores prosperity. And also the Jewish spirit is mystical and religious. His Jewish God was the only God he could accept and his notion of a monotheistic deity is readily transferred into the doctrine of the Allness of the Deity.

Frank thinks that the Jew is at a serious disadvantage in the difficult task of forgetting and subduing his Jewish consciousness.

The Jew, consciously or unconsciously, seeks the way of worldly success, and is more easily persuaded to enter a church whose records are not stained with the blood of Jewish massacres.

BUSINESS INSPIRATION—Christian D. Larsen. Thos. J. Crowell Company.

Mr. Larsen has written extensively on "Business Psychology," "Poise and Power," and allied application of psychology to business. In this book we have twenty-eight chapters, beginning with "Follow the High Vision," and ending with "The Secret Desire of Every Soul." They all seem so obviously true that one wonders who can doubt anything that is stated. Argument and illustration are not called for and not offered. There may be suggestion, and if those who read it can find it in constant reassertion of truths that "nobody can deny," they will appreciate these Larson books. They are eminently sensible and practical, and are full of good advice. They are evidently written to be helpful to those who are not damaged by too vivid imagination, but enjoy truth in digestible morsels.

OPENING THE IRON TRAIL, OR TERRY AS A "U PAY" MAN, by Edwin L. Sabin; Thomas Y. Crowell Company, New York.

Celebrates a semi-centennial event,—the completion of uniting the East and the West by iron rails. Twenty-five thousand men, including boys, were working at one time on the two roads: the Union Pacific and the Central Pacific. This book tells of the experiences of Terry Richards and George Stanton, who were two out of the twenty-five thousand, and their friends. The whole thing was a feat equalled again only when America speeded up in the war against Germany, showing how, when once they are started, Americans astonish the world. The canvas at the museum gallery in Golden Gate Park, San Francisco, portrays the "Laying of the Last Spike" in this stupendous undertaking.

From the Churches

BERKELEY.—The Berkeley church observed the Thanksgiving festival with two special services. On Sunday preceding Thanksgiving Day the vested choir of Mills College assisted in the service with a processional and two anthems. Members of the congregation called at the college with their cars to escort the young ladies to the church, and entertained them at dinner after the services.

On Thanksgiving morning a short service of prayer and thanksgiving was held in the church. Mr. Speight spoke upon the solemn responsibilities accompanying the freedom for which we are grateful.

A third Thanksgiving service was conducted by the minister during the week, when he staged for the Berkeley Rotary Club on Wednesday afternoon a complete Thanksgiving service, in Puritan ministerial garb. The following extract from the *Berkeley Gazette* describes the impression he made: "He wore flowing white hair, ministerial robes and lace collar, and made an impressive figure as he entered the impromptu pulpit. As he ascended the dias, trembling and tottering, he won the sympathy of all present for his apparent feebleness. He seemed to be bending under the weight of years. But after a few sentences of introduction spoken in seventeenth century English, he soon dismissed the semblance of age and delivered a telling sermon on the blessings and lessons of the season and of the present time." A paragraph of the present time."

The Friday afternoon vesper organ recital is being continued by Mrs. Estelle Drummond Swift, F. A. G. O.

On Wednesday evening of Thanksgiving week the Channing Club gave their annual play, followed by an informal dance. Oscar Wilde's "Importance of Being Earnest" was the production, and chief honors were scored by the minister, cast in the part of Algernon, the English dandy. Seldom has more fun been packed into two hours of entertainment.

The Channing Club meetings have been addressed this month by Prof.

Michaud, Prof. Ehrlich, Rabbi Meyer, and Dean Probert of the College of Mining, and Rev. Mr. Speight, who read the drama "Servetus." The spirit in the club is admirable this year, and the Sunday evening tea, served around the fire before the evening program, is an hour of delightful sociability.

The Woman's Alliance has been hard at work preparing for the annual bazar which will be held on the 5th of December. On the afternoon of the 20th the Alliance was entertained at the Pacific School for the Ministry, now enjoying their remodeled building at 2416 Alliston Way. Dr. Wendte spoke in response to President Wilbur's introduction, and read a letter from a reconstruction nurse in France, who is partially supported by the National Alliance. Tea was served and the ladies were invited to inspect the new building.

DENVER, COLO.—Rev. Fred Alban Weil: "Reports read at the annual congregational meeting of the Unity Unitarian church last Thursday evening indicated that the church is in better financial condition than it has been for a period of more than twenty years, and that the attendance at the regular Sunday morning service had almost doubled over last year's number. The church was pronounced free from debt and adopted a resolution of appreciation for their minister, the Rev. Alban Weil, whose salary was increased \$500. At an election of the members of the board of trustees, Charles M. Schenck, Dr. William P. Smedley and Mrs. Martha Rutherford were instated in office."—*Rocky Mountain News*, Nov. 23, 1919.

LOS ANGELES.—"Rally," not "drive," has been the slogan of our church this fall. There seems to be even more difference in the two words than in Sam Weller's "circumscribed" and "circumvented." "Rally" comes from individual impulse; "drive" from outside compulsion. Thus "rally" seems more liberal and Unitarian.

Soon after vacation, which ended late this year, there was an enthusiastic rally with talks and reports, especially one

from Miss Spaulding, delegate to the National Biennial and the Southern Conferences. There was a fine musical program arranged by Mr. J. J. Campbell, brother of the celebrated R. J. Campbell, formerly at London Temple. The theme was Schubert, with a sketch of his life and illustrative musical selections by the choir.

The Laymen's League is a vigorous youngster. There have been three evening meetings, with dinners and discussions, besides the weekly luncheons. The mid-week meetings have an attendance of seventy-five to a hundred, interested in the course on "The Bible and Civilization." A resume of the talk is given Sunday morning for those unable to attend the evening meeting.

The Alliance has a new feature,—an attractive Year Book, showing committee meetings, officers and speakers. Current history is most ably presented semi-monthly, and the other sessions are devoted to various public and reform movements. Our church joins with B'nai B'rith, the Church of the People and the Swedenborgian church in Thanksgiving services at the Universalist church.

The course of sermons on "Finding Ourselves in the Religious World," is a course worthy of close consideration by thinking people; and the increasing attendance and vigor of the new members show that people are really beginning to *think*, and will go where clear reasoning is to be had. The titles themselves are suggestive: "Man's Part in Creation"; "Co-operating with God"; "God and Nature" (two sermons); and "Ties that Bind."

OAKLAND.—During the month of November Rev. Clarence Reed preached each Sunday morning and in the evening delivered an illustrated lecture. His sermon topics were: "Beauty from Ashes," "The Reconstruction of America," "The New Poetry and the New Religion," "Americanism vs. Bolshevism," "The Tragedy of Misunderstanding." His lectures were on "Russia the Land of Destiny," "France the Glorious," "Belgium the Unconquerable," "The New Italy," and "The Social Revolution in Great Britain."

Before the Unity Club he gave an illustrated lecture on November 12th on "The Temples of Philae and Aba Simbel," and on November 26th on "Egyptian Tombs and Mummies."

On the afternoon of the 17th, before the Alliance Club, he spoke on the new book by B. L. P. Wede, on "The Truth About China and Japan."

PORTLAND.—The sermon topics for November have been: "Fellowship: With Special Reference to the Lonely," "Victims of Circumstances, and Their Liberation," "For Those Who Are Perplexed About the Nature of Christ," "For Those Who Are in Doubt If Life Is Worth While," "The Grace of Christ." The Forum has had an interesting and profitable month, discussing vital topics with candor and good nature. During December it will do its part in the nation-wide "drive" for good-will and optimism. Mayor Baker, the official head of the movement, will be the first speaker. Mr. C. M. Ryerson, of the *Labor Press*, will on another occasion speak on "Industrial Good-will," and Mr. Ralph McKee will speak on "Good-will Among the Churches."

SAN FRANCISCO.—The November sermon topics have included: On November 2nd, "An Election Sermon" that sent us all home filled with enthusiasm to work for our city's betterment, and if we couldn't feel it could come up to the Greek ideals so interestingly told, at least we could vote the following week, and not be in the 48 per cent who failed to do so at the last election.

On November 9th, "The Living God." In part Mr. Dutton said: "In everything we do Christ-like, the living God is behind us. We live in another universe, when he is alive in it with us. The apostles gave it in a pregnant sentence, 'We are the temples of the living God.' Not only in theology or in the church one must look for God, but in persons. From the dawn of history his power has been felt back of life. No man or woman ever succeeded without 'Underneath are the everlasting arms.'"

On November 17th the sermon was unusually beautiful on "Sympathy in Un-

expected Places." The illustrations were fine and many chords echoed in the hearers' hearts.

On November 23rd "The Question of Origins" was handled in Mr. Dutton's spirited way. "Not what one is born, but what one becomes," our only concern. Humble origins begin many lives royally lived.

The Thansgivikng service on November 27th was full of the most inspired Americanism, and reverent memories of the early Pilgrims and devout thankfulness to them. "Thanksgiving," Mr. Dutton said, "is one of the holiest of holidays and the most American."

The Men's Club, on Nov. 6th, enjoyed an able address on the I. W. W. and their Pacific Coast activities by J. W. Preston, late U. S. District Attorney.

The November meeting of the Channing Auxiliary was very largely attended. A musical program always is a "drawing card." The California Club "Choral," Mr. Homer Henley director, gave us a real treat. Solos and fine ensemble singing, our president, Mrs. Buckingham, being one of the members.

The Society for Christian Work held two fine meetings. On November 10th Miss Florence Locke recited "Poems of Memory, 1915-1919." Her charming personality and beautiful voice were enjoyed by all—sad and touching though the poems were.

On November 24th our own Miss Clothilde Grunsky gave us a most novel and spirited talk on "Women as Customers" in the world of electricity, in which she is now engaged in the journalistic department.

Our indefatigable president announces that she had "gone over the top" in her collections. The sum already exceeds last year's, and she still hopes for more responses. There is some feeling that the social part of a bazaar is missed, so, that we may have a real Unitarian rally, on the afternoon of December 15th, from 2 to 5 o'clock, the members will give a reception to our sister society, the Channing Auxiliary, to any church members that may not belong to either society, and to any one interested in our aims and work. This

will not be a stiff formal "Tea," but a cordial, cheery fore-gathering.

SAN JOSE.—November has been a busy and interesting month with us. Besides the regular Sunday services, the "Applied Ideals" Club has given us excellent programs each week, on Wednesday evenings. One of the notable ones was that of Peter Clarke MacFarlane, who gave an inspiring address on "The Courage to Attack," in which he conclusively proved that the lack of such incentive was the cause of many of the failures of life. Our own Dr. Kapp gave a most instructive talk on "Health and How to Attain It," followed by Dr. Henry S. Munro, of Ocean Park, who is a specialist in psychology, hygiene and physiology, as well as medicine. Mr. John G. Jury is to speak on "The Evolution of Social Justice" at the next meeting, and is sure to be entertaining as well as informing.

In the social line a most delightful surprise party was given in honor of the 83rd birthday of our beloved Col. HERSHEY, who, while admitting the fact, is as vigorous in mind and body as a man of fifty years, and looks forward to many more such celebrations.

Mr. Shrout, who always gives us excellent sermons, seems to find new and uplifting subjects each week. Among the late ones were "The Greatest Thing in the Universe," "The Origin and Allness of God," and "An Effective Way of Teaching Religion." His idea is that the best way to teach religion is to *live* it in daily life: "By their works ye shall know them."

STOCKTON.—On October 29th the Women's Alliance held a delightful Hal-lowe'en party at the home of its president, Mrs. E. K. Dupont. Games and delicious refreshments in keeping with the day rounded out the afternoon. At our business meeting, the 5th of November, Mrs. Dupont gave a most interesting report of the session of the Northern California Alliance Conference at Alameda, which she with other members attended. On Sunday, the 2nd, a goodly delegation paid a visit to the Sacramento church, meeting there, besides the church

family of Mr. Pease, many of the Woodland Unitarians. On Thursday evening, the 6th, thirty-five Unitarians and friends as guests of the Alliance gathered at the home of Mr. and Mrs. Ralph Todd Stone, to welcome back Prof. John G. Iliff of the high school faculty from a year's absence in Europe. He has given the first of a series of six lectures at the high school.

It is a great satisfaction that Mr. Pease, who preaches at Sacramento in the morning, can come to us for an evening service. We are to be thus favored for every Sunday in December.

SPOKANE, WASH.—On November 16th Mr. Simonds spoke on "The Crucified Savior of Men in All Ages." On the 23d we held a Thanksgiving Patriotic service. The topic of the discourse was, "The First Principles of True Americanism."

On the evening of November 21st Mr. Simonds reviewed three recent books: Sunderland's "Rising Japan," "A Woman's Woman," by Walbro Bartley, and "The World and I," by Ella Wheeler Wilcox.

At the church on Tuesday evenings Mr. Simonds is giving a series of five illustrated lectures. On November 18th he considered the question, "Was Athenian Civilization Superior?" The announced topic was "Greece and the Classic Age of Athens."

VANCOUVER, B. C.—We reassembled the first Sunday in September, after the usual summer vacation. We are still without a settled minister, and pending the completion of negotiations which we hope will end in the pulpit being occupied soon, are continuing our lay meetings, which have, however, been varied by a visit from Dr. Frothingham of Arlington Street Church, Boston, on the 14th of September, and on the 21st of September and 12th of October from our old friend, Mr. A. J. Pineo. We are renewing acquaintance with those of our number who served with the forces in France, and are hopeful, with increasing numbers, of "getting a move on" at no very distant date.

Sparks

"Papa, where is Atoms?" "Atoms? I don't know, my boy. You mean Athens probably." "No, I mean Atoms—the place where everything is blown to."—*Augwan.*

"You seem to have a slight cold, my dear. I'll give you some pills for it." "Oh, don't bother about the pills, doctor you may have it for nothing."—*Life.*

A comma often makes a lot of difference in a line; so does the spacing. A poetess wrote: "My soul is a light-house-keeper." The printer made it read: "My soul is a light housekeeper."—*Boston Transcript.*

"Mama, I want a dark breakfast."

"Dark breakfast? What do you mean, child?"

"Why, last night you told Mary to give me a light supper and I didn't like it."—*Blightly (London).*

An English Sunday School Superintendent, desiring to make things plain, lately said:

"Today I will give you, children, an epitome of the life of Joseph. You know what an 'epitome' is—in its signification it is synonymous with 'synopsis.'"

"Mother," asked the Modern Child as she was being put to bed, "what are prayers?" "Prayers, darling, are little messages to God." The Modern Child grew thoughtful. "Oh, I see," she said at last, "and we wait till bedtime to send them so as to get the night rate."

In giving vent to his feelings on his discharge, an old soldier wrote to his late colonel: "Sir, after what I have suffered, you can tell the army to go to hell." In due course he received the following: "Sir, any suggestions or inquiries as to movement of troops must be entered on Army Form 123 XYX, a copy of which I enclose."—*London Times.*

The minister who made the following announcement seems to have been prepared for untoward results from his preaching. "There are some flowers here," he said, "for those who are sick at the close of this service."

The Postoffice Mission

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*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

Henry Pierce Library

Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibility the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

Charles A. Murdock, Trustee and Librarian.

Among Recent Additions

ADLER, FELIX: "An Ethical Philosophy of Life."

BARROW, GEORGE A.: "The Validity of the Religious Experience."

BARTON, GEORGE A.: "The Religions of the World."

BOWEN, CLAYTON R.: "Self Culture."

DICKINSON, LOWES: "The Choice Before Us."

DODSON, GEORGE R.: "The Sympathy of Religion."

FROTHINGHAM, PAUL R.: "We Believe."

HALE, EDWARD E. JR.: "Life and Letters of Edward Everett Hale."

HOLMES, JOHN HAYNES: "Life and Letters of Robert Collyer."

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